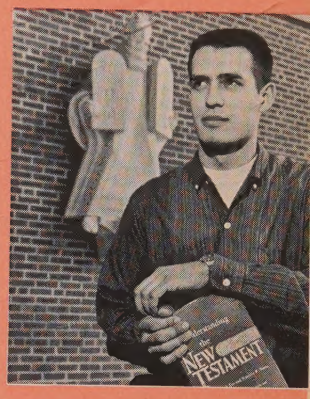
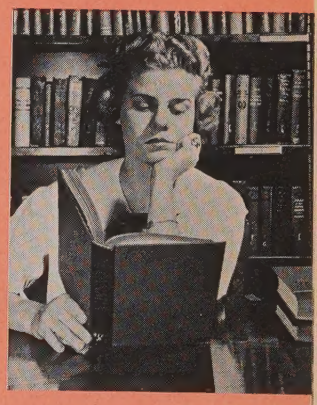
The Lutheran Standard

AUGUST 15, 1961 VOL. 1 · NO. 17





Focus on YOUTH

pages 11-17

SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

OFFICIAL PUBLICATION OF THE AMERICAN LUTHERAN CHURCH

Volume I AUGUST 15, 1961 Number 17

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Published biweekly, every other Tuesday, by Augsburg Publishing House, R. E. Haugan, general manager. Editorial and circulation offices, 426 South Fifth St., Minneapolis 15, Minn. Advertising offices, 57 E. Main St., Columbus 15, Ohio.

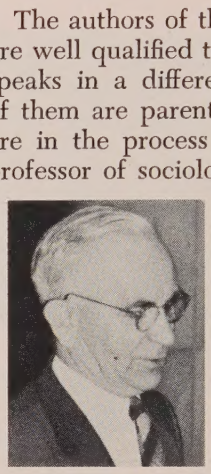
SUBSCRIPTION PRICE, United States and Canada, $3.00 per year, $5.50 for two years. Second class postage paid at Minneapolis, Minn. Copyright © 1961 by Augsburg Publishing House. All rights reserved.

About This Issue...

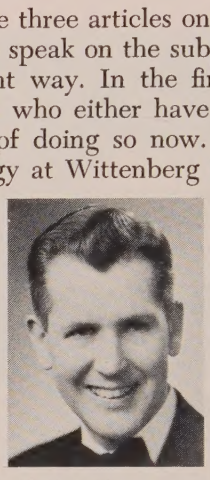
There's no mistake about it, this issue focuses on youth. The cover tells you that. So do pages 11-14. So does the fact that the date of this issue coincides with the opening of the first international convention of the Luther League of the American Lutheran Church. Some 14,000 people will attend this convention at Miami Beach, Fla.

* * *

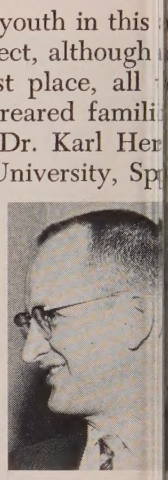
The authors of the three articles on youth in this issue are well qualified to speak on the subject, although each speaks in a different way. In the first place, all three of them are parents who either have reared families or are in the process of doing so now. Dr. Karl Hertz is professor of sociology at Wittenberg University, Spring-



John Jensen



Merton Strommen



Karl Hertz

field, Ohio, and also teaches at the Hamma Divinity School of the United Lutheran Church in America. Dr. John Jensen was a parish pastor for many years in addition to being editor of the *Ansgar Lutheran* of the former UELC. He is at present a staff writer at the Augsburg Publishing House and is on the editorial staff of THE LUTHERAN STANDARD. Dr. Merton Strommen is the director of Lutheran Youth Research, an organization that has conducted a scientific survey of the problems of youth.

* * *

The next issue, coming a week before Labor Day, will contain editorials and an article on the Christian concept of work. Also of interest to our readers will be an article dealing with divorce and what the Bible has to say about it. Another special feature will be a modern account of a congregational meeting in Laodicea. The series of articles on Communism by the Rev. Herbert Loddigs will be concluded in the next issue.

The series of pictures on the cover, arranged by Artist Edmund Kopietz, give evidence of the fact that this issue focuses on youth.

Second in a series of
four articles on Communism

WHAT IS COMMUNISM?

By Herbert G. Loddigs

THE YEAR I spent in the Norwegian underground fighting the Nazis was the happiest time of my life. I never knew from day to day when I might be caught. Many of my comrades were captured and tortured to death. Nevertheless, this was the happiest time of my life because my days were filled with rich purpose and meaning.

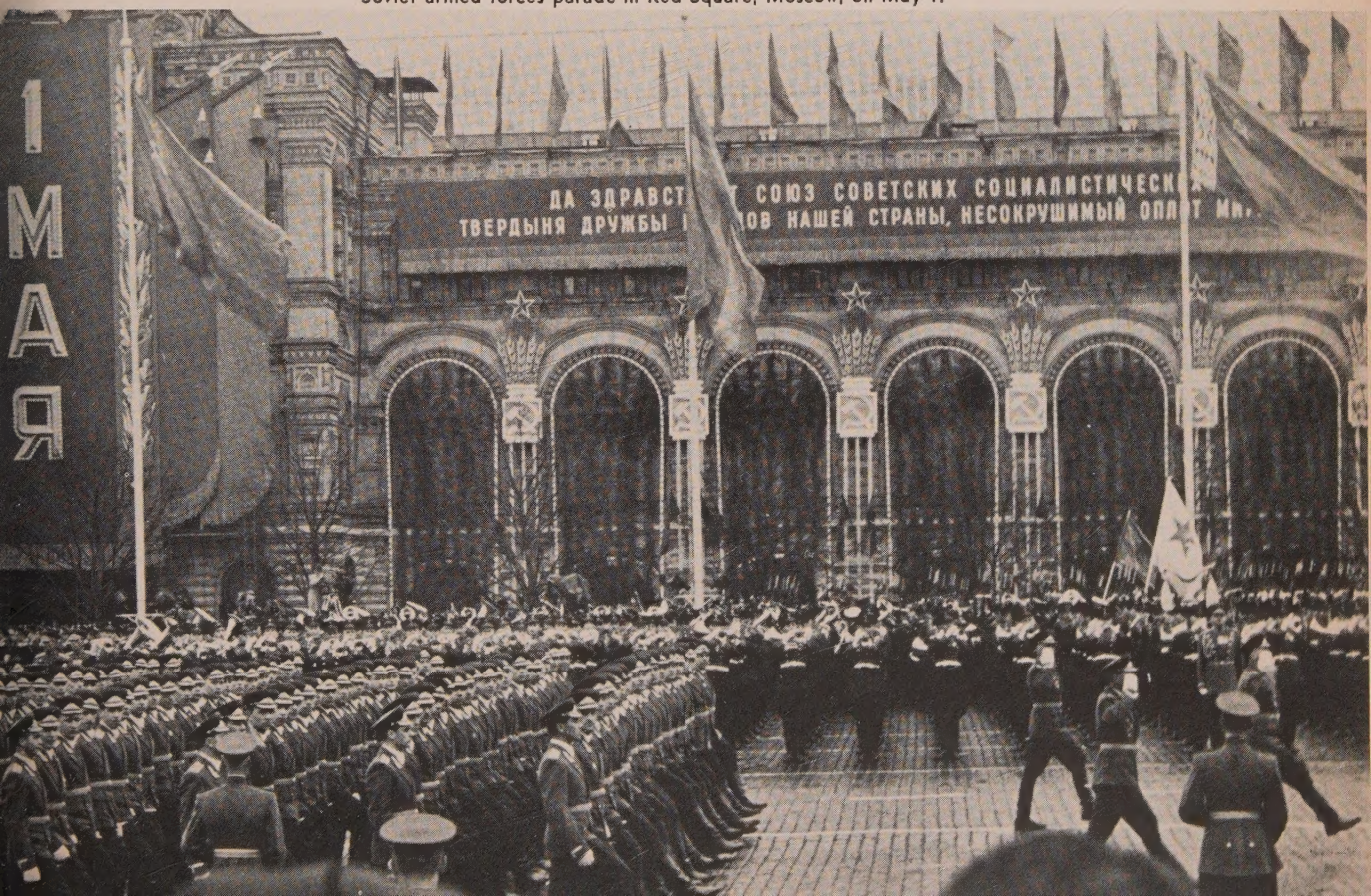
"I had something to live for—something much bigger than myself. I knew what it meant really to love and to live for my nation and my people. We had such comradeship within the movement in our common peril that one day of comradeship in this great struggle was much more than all the more shallow friendships I had known in previous years. That struggle is over and won, but now, comparatively speaking, life is meaningless."

This was the answer an officer of a Norwegian freighter gave me when I asked him what was the happiest time of his life. We were on the freighter leaving Hong Kong for New York because the Reds had taken over our field in China.

Many who begin to study the greatest threat in our times—the threat of world Communism— do so only from a sense of duty, as though facing some uninteresting but unavoidable chore. But as they go deeper into it, all of life begins to take on new meaning. Church services, God's Word, their fellow believers—all these begin to be more precious and more significant.

When the Galatian and Colossian heresies threatened to destroy the church, God raised up St. Paul, a man snatched from the very vanguard of the enemy, to lead in the attack on the church's enemies. Read in Acts and in the Epistles how Paul argued, reasoned, wrote, traveled, fought almost day and night, and finally won many great victories.

Soviet armed forces parade in Red Square, Moscow, on May 1.



In the light of the example God gave us in Paul, we must: 1) Know the errors of our opponents better than they themselves do. 2) Know what, whom, and why we believe. 3) Be devoted to the divine strategy of loving our enemies far more than they hate us and seeking by all means to win them to Christ. 4) Know our dual role in the two kingdoms as Christians and as citizens lest what we gain in one battleground we forfeit in the other.

Just what, then, is Communism? It is, above all, a belief. It started with Karl Marx and should be called dialectical materialism. The word "communism" can have many meanings, but Marxian dialectical materialism is a fairly well-defined term. J. Edgar Hoover in his book, *Masters of Deceit,* says, "He [Marx] joined two very old ideas: 1) That everything in the universe, whether a blade of grass, a human being, or society itself, is constantly changing and at the same time is in conflict. This is called *dialectics.* 2) That God doesn't exist and the world is composed only of 'living' matter. Hence, man is walking dust, without spark or image of his divine Creator. This idea is called *materialism."*

This matter, said Marx, can be completely known. It is furthermore completely subject to those who know it. The only key to accurate knowledge of matter (and thus of progress) is, in this theory, dialectical materialism. The Communists use this key and hence are potentially and actually, in view of the inevitable future, both omniscient and omnipotent.

Five Stages of History

In this theory, history proceeds in five stages. In the first of these, man lived a communal though nomadic life in which all things were owned in common. Hence he felt no alienation or separation from things or from others. It would have been ideal except that not all tribes or communities were one. Hence wars ensued and eventually the victors learned to enslave their captives, thus ushering in the second stage, the Age of Slavery.

In the Age of Slavery, the alienation of man from man and from nature deepened. Men used men for selfish purposes, and no one could feel secure in possessing the earth for all were competing for it. Man now suffered alienation from nature, from his fellow men, and from the products of his own toil. Even what he made was not his.

For the first time man felt himself to be a stranger in his own home. He became alienated or separated from himself, too, for the outward alienation became reflected in his attitude toward his own being. He had been separated from the products of his own labor or from the very meaning of his own life.

In this situation, man developed religion. He believed that what he never really had here he would get in the "hereafter." This was encouraged by the owners; a slave's natural hostility and resentment could thus be turned into hopes for "pie in the sky" and deflected from concern over the good he had lost on earth. Hence religion became the opiate or drug that could send men into a dream world so they would not seek to get what was real. Dreaming became a substitute for obtaining.

According to the dialectic process, the owners push their power to the limit. This produces an opposite push that eventually results in a synthesis or combination of two forces in a new third force. The Age of Slavery developed by this process into the Age of Feudalism. To us this may be confusing—because it doesn't make sense. There is really no way to show how the theory is demonstrated in the process so far. It is a belief—one that must be accepted "by faith alone."

The theory does seem to work out in the next state, that of the transition from feudalism to capitalism, but as a theory of the history of man it is no more scientific than "Christian 'Science.'" Objective historical studies do not substantiate it.

When feudalism developed into industrial capitalism it did so first in England. Industrial capitalism needed free labor (labor not attached to the land as in feudalism) and it needed capital, iron, and coal to come to full being. By means of enclosure laws which drove men from the fields to make room for sheep, a good available supply of free labor was provided. England also had capital seeking new investments.

The Communists are correct in saying that much injustice and cruelty accompanied the rise of capitalism in England, but their own doctrine of necessity and of the dialectic of history demands such injustice as an unavoidable step to greater good. Without industrialization the greater wealth of modern society could have been achieved.

Finally, Communism says, capitalism also divides mankind into classes; the owners of the means of production, called the "bourgeoisie," and the laborers, or "proletariat," who had only their skill or muscle to sell. Because industrialists were of necessity in deadly competition with each other, wages kept being driven down, and so the rich became richer and the poor, poorer. This, Marx held, would continue until the proletariat workers led by the Communist party would rise up and overthrow the upper class or bourgeoisie and seize the state, thus ushering in the dictatorship of Communism.

Churches, Courts Controlled

Now comes one of the most important facts to remember about Communism. According to their theory of history, the state with its law, police, courts, jails, etc., developed as a means by which the bourgeoisie or owners of the means of production, could control and keep in subjection the workers, or proletariat. The church was to keep the workers from thinking of rebellion. The church was to tell the worker to keep his mind on the good things of heaven and not to think of the grubby things on earth.

The Communists hold that in the first stage of their revolution they will seize these weapons of suppression (court, state, etc.) and use them to control the bourgeoisie or former masters. The bourgeoisie will then be abolished slowly or quickly by absorption into the proletariat, or by execution, whichever is found to work best. When the bourgeoisie is gone only the proletariat will be left, and hence there will be the first "classless" society. The state can then begin to wither and die as an organ that no longer has any function. Thus the paradise of the classless society will be ushered in. Communism claims that the only evil there is exists only as a result of the class struggle.

This new society will know no strife, struggles or "alienation." History will be at an end. No new stages in history can come about as the class struggle will be over for all time. It will be the workers' paradise.

Man, not God, will be the omnipotent and omniscient power.

Now if man were free to do irrational or wrong acts, then this paradise could be destroyed from within

But Marx gets around this by saying: 'All is matter. The unconscious movements of matter determine all things. Hence there is no freedom in the sense of free independent acts—all acts are predetermined by matter."

This doctrine of "materialistic determinism" is the religious concept that controls the Communist's conscience. He believes he does nothing from free choice. All is determined from without. Freedom in Communist terminology is the recognition that man is not free, i.e., he acts from necessity. Freedom, in other words, is the recognition that free choice is a pure delusion, or to put it bluntly, as George Orwell does in *1984*, "Freedom is Slavery."

Atheism Necessary

Atheism then is the opiate of the Communist Party by means of which it sears the conscience of its members and makes it possible for them to perform horrible crimes, invent diabolical tortures, commit mass murders, deliver loved ones and parents or children up to death, and all this on a scale and an intensity that would make an Eichmann blush with envy. Since dialectical materialism is the only "truth," the Communist can tell any lie to cover up his crimes, for to him his lie is truth if it will eventually bring out the truth of man and nature, which is the classless unalienated new man.

Torture, deception, etc., are not accidental to Communist revolution—they are of its essence. Man then is not in God's image; he is, on the contrary, the only God there is. Hence, Karl Marx said, "I hate all gods," by which he meant, "There shall be no other god than the new, omnisient, and omnipotent classless man." As he rejects all government, all laws, he parallels the "lawless one" of scripture and may even be in some sense the fulfillment of that prophecy.

All morality is abolished since only that which furthers the emergence of the classless man is "good." But, in truth, by alienating man from God, Communism becomes the ultimate in evil. Man, who believes himself absolute in power, tends to become absolutely evil. His conscience is destroyed. This makes all that the Communist does evil. You should no more praise Communists for raising wages in some industry or getting much-needed safety devices installed than you would praise a kidnapper for giv-

(Continued on page 22)

BIFOCALS . . . . . By Karl A. Olsson

The eye specialist was patient and a little too cheerful. He was a personal friend and a man renowned for excellent patient contact, but I could sense strain. He didn't quite want to tell me. We walked around the subject for a while. He talked about the youthfulness of the circulatory picture inside the eye: the bouncy arteries, the tranquil veins. Then he said, "I think we're going to try *Executives*."

I sensed a controlled ambiguity. I made a rapid association: *Executives*, late 40's, paunch, thinning hair, and bifocals. I said as much. "These *Executives*, they are bifocals?" Well, not quite. The lenses have a line straight across instead of half-moons." But half-moons or no half-moons, we were talking about bifocals. We finally agreed on that. We had broken through the single focus when one lens can take care of the automatic adjustments of that marvelous camera which is the human eye. And we had entered the area of complex artificial supports where more and more aids are necessary to keep life going. And whether or not we would try to conceal the fact by semantics or contact lenses or goat glands, the fact remained.

SO LITTLE TIME

My doctor was very understanding. He said, "I thought you might get angry. Many people do." It was not any virtude that I did not. I frankly didn't think of getting angry. I didn't feel angry. I felt only a sort of awe. The feeling we have when a very pleasant holiday is over and we can't imagine what happened to the time. The feeling we have when we see our son shave for the first time or see our daughter put on her first pair of nylons.

JUDGMENT OF TIME

The new spectacles said to me what a lot of clocks and calendars had not been able to say: there is so little time. The things we have been called to do in the following of Christ, how few of them get done! The witness, the act of true charity, the sober thought, the importunate prayer, the pause for someone in tears and trouble. How many of these things are pushed aside for the frivolous moment —the unproductive block of unproductive time! How much not only of our money but our time goes into working and planning for the thing which time itself consumes! How little of our energy is spent gathering those treasures of which Jesus speaks: infinitely precious and infinitely rewarding human souls! Jesus made it quite plain that the only treasure worth storing up is people. The only fish worth catching is people. The only harvest worth gathering in is people. How many of our fleeting moments are spent on people?

MERCY OF TIME

There is so little time. There is also so much time. There is enough time for witness, for the act of charity, for the sober reflection, for the importunate prayer, for the hours with a turbulent soul. For the man burning with dedication to God the days are long enough. The Apostle Paul had about 30 years of public ministry. Of these, almost half must have been spent in meditation and in training for his great task. We see him on the scene for only about 20 years—from A.D. 45 to 64. And yet in that time he established churches in Asia Minor, in Greece, on Cyprus and Malta, and perhaps in Italy and Spain. In less than the time from the close of World War II to the present, Paul had started or sparked churches in most of the major centers of the northern Mediterranean world and had written a good part of our New Testament.

When I think of this, I am overwhelmed by humiliation and gratitude for the mercy of time or God's mercy in time. I am also moved by the fact that the man who did all this saw so poorly that bifocals like mine would not have helped him very much.

INTERNATIONAL

The preparatory study booklet for the World Council of Churches' forthcoming Third Assembly, printed in 33 languages, is entitled "Jesus Christ—the Light of the World." —RNS photo

Two New Books Conflict

Two small books—one with 46 and the other with 76 pages—are hitting the world market this year with directly opposite purposes. Both appear to be headed for best-seller lists.

One, printed in Moscow, is a standard guide for the spreading of atheism. The other is a study booklet published by the World Council of Churches in preparation for its third assembly, Nov. 18-Dec. 6, in New Delhi, India.

According to Moscow Radio, the 46-page *Osnovy Nauznovo Ateizma (Textbook of Scientific Atheism),* is the result of "many years of concentrated study by a team of Soviet scientists," and is being published in many languages for distribution throughout the U.S.S.R. and other Communist countries.

The ambition of the Soviet team, the station reported, was to produce a book that would give "ready information" to propagandists. The book is planned to help them to criticize religion-based morals and to eradicate religious "beliefs and superstitions" wherever they exist.

The new book is divided into three parts.

The first section deals with the scientific approach to religion and atheism. It includes a history of both, going back about 1,000 years, and stresses that "atheistic beliefs were always linked with progressive social movements throughout the world."

The second part traces the origins and development of religion and criticizes religious doctrines. It suggests to readers the best way of combatting religious beliefs, "according to the cultural and economic standards in the various countries."

The third part gives a history of atheism in the U.S.S.R. and of the government's campaign against religion and the churches. It outlines future programs for "educating the generations in Communist, materialistic morals until every citizen is permeated with an atheistic outlo life and the world."

WCC Presents Christ

Jesus Christ—the Light o World is the title of the WCC page illustrated book, which h ready sold more than half a m copies printed in 33 languages

In the preface to the study let, Dr. W. A. Visser 't Hooft, general secretary, notes that church bodies meeting in New through their chosen delegates their "relevance in the local c gations, in the common worship the working and living together dividual Christian men and wo Christians often ask how they "play their part in this new ecu cal movement of our time," he v "Here is one opportunity."

The book, which takes its from the theme of the Assembl cludes a treatment of the theme its three sub-themes, Witness, and Service. It also includes Bible studies and a section o World Council called "The Task in the Total Vision."

Copies have been sold in than 50 countries, including E Europe. The largest number of have been sold in the World C of Churches' three official langua English, French, and German. expected that about a million will have been sold by the tim Assembly opens.

Pope's Statement Wins Pra

Mater et Magistra (Mother Teacher), encyclical recently i by Pope John XXIII, has bee claimed not only by Roman Ca leaders, but also by Protestant, ern Orthodox, and Jewish churc in the U.S. and other countries. being hailed as one of the social pronouncements of the R Catholic Church.

Among sections of the ency likely to stir debate are thos which the pope approved soci tion, but with reservations, stressed the need for aid to und veloped countries without incu the danger of a "new form of nialism."

The massive document, as lon a short novel, pleaded for wo to have a greater voice in indu called for improving the situati

farmers, and declared that the solution of overpopulation lay in technical progress rather than in birth control.

Birth Control Argued

On the issue of birth control, some prominent American Protestant leaders have spoken out in sharp dissent although otherwise warmly welcoming and praising the encyclical.

Among the first Protestant leaders to comment on *Mater et Magistra* was Dr. Reinhold Niebuhr, noted theologian and retired vice-president and professor emeritus of Union Theological Seminary in New York, who said he "admired" the statement.

"I think the Catholic Church," he said, "is ahead of America in social legislation except on dogmatic things like birth control. The church, as church, has not gone so far as the pope went, but the hierarchy has been rather liberal on social issues—opposing the right-to-work-laws, for instance."

Another Protestant leader, Dr. Truman B. Douglas, executive vice-president of the Board of Home Missions of the Congregational Christian Churches—was more outspoken in deploring what he termed "the peculiarly tortured argument against birth control."

He hailed the encyclical as "a noble and high-minded statement," however.

On socialization the pope wrote: "So long as socialization confines its activity within the limits of the moral order . . . it does not of its nature entail serious dangers of restriction to the detriment of individual human beings."

It is felt that the so-called conservative element among American Catholics may have difficulty accepting this viewpoint.

Protestants Included

Pope John stressed that his message was not for Catholics alone, but was "directed to all Christians, without distinction of class." Pope John had announced as early as last December that he was planning to issue the encyclical, thus stimulating an extraordinary amount of advance interest in the document. Official translations of the Latin document in major modern languages were made immediately available, thus overcoming the risk of faulty translations.

This youthful Berliner is selling special commemorative stamps issued by the Post Office Department of the West German government. The stamps, and the special postmark, commemorate the Kirchentag, biennial Protestant layman's congress held July 19-23 in West Berlin.—Photo by Hans Lachmann

Two other modern popes—Leo XIII and Pius XI—have provided Catholics with authoritative moral yardsticks by which to evaluate developments and problems in a changing social world.

New Seminary Seen for Mexico

Preliminary steps have been taken for the establishment of a Lutheran seminary in Mexico City, Mex., that would train Lutheran pastors for the Latin American countries.

Recommending the establishment of the seminary was a preliminary committee composed of representatives from four Lutheran bodies in Latin America and from U.S. boards responsible for or interested in the Latin American churches. The committee met July 22-24 in Bogota, Colombia.

The four Latin American bodies represented were: the Evangelical Lutheran Church—Synod of Colombia; the Mexican Lutheran Church; the Missionary District of the Caribbean Area of the Lutheran Church—Mo. Synod; and the German and Scandinavian churches in Mexico. Also taking part were members of the following boards: the Board of American Missions and the Board of World Missions of the ALC; the Board for Missions in North and South America of the Lutheran Church—Mo. Synod; and the Latin American Committee of the Lutheran World Federation.

Two Faculties Planned

The projected seminary would include, under present plans, two or more faculties within the total teaching staff. Under the suggested constitution each body would name its own professors and pass on the eligibility of its own ministerial candidates.

On approval of the proposed constitution a general board will be named that will be composed of representatives from each of the four participating Latin American bodies. Other Lutheran bodies may request participation in the projected seminary and be represented on the general board upon their agreement with the doctrinal basis and other articles of the constitution.

Action Expected Soon

An interim committee is preparing documents for study and approval of the church bodies involved. Action is expected to be taken by all four Latin American bodies within a year.

ALC representatives on the preliminary committee were Dr. R. Dale Lechleitner, associate director of the ALC's Board of American Missions, and Prof. William E. Nehrenz, representative of the ALC in Mexico City, Mex.

Catholic Convent for Sweden

The Swedish Government has sanctioned a convent for Roman Catholic nuns of the Carmelite Order at Glumslov in the province of Scania, Sweden, according to *Church News of the Northern Countries.*

Roman Catholic convents were forbidden in Sweden until 1952, when the Religious Freedom Act made their establishment possible with government approval. The following stipulations were appended to permissive action:

- Only persons over 25 may take the vow, and it must not bar them from possible later withdrawal.
- Public authorities must be entitled to visit the convent and keep themselves informed about its activities. They must be able to get in

direct touch with the individual members of the convent.

• The conventual vow must not entail any curtailment of the personal freedom which Swedish law guarantees all Swedish citizens.

LWR Ships Food to Masai

Last month Lutheran World Relief (LWR) began shipments of powdered milk and cornmeal to drought-plagued Masai tribesmen in Tanganyika.

The Rev. Ove R. Nielsen, assistant executive secretary of LWR, reports that plans call for shipping up to 300,000 pounds of powdered milk and up to 3,000,000 pounds of degerminated cornmeal over a six-month period. All the food is being donated by the U.S. Government.

Distribution of the food to some 33,000 nomadic Masai will be supervised by John R. Calas, NLC business manager in Tanganyika, and a famine relief committee of the Lutheran Church of Northern Tanganyika.

NATIONAL

Indian Workers Advise Kennedy

The 1,500-member National Fellowship of Indian Workers has pledged to President Kennedy its "best efforts" to support the new Administration's plans to better the lives of Indian Americans.

Meeting at Estes Park, Colo., the fellowship also urged the President to appoint a Commissioner of Indian Affairs "at the earliest possible moment." The appointive office has not been filled since President Kennedy took office last January.

In another message to the White House, the 350 delegates representing 15 Protestant denominations sent a "final appeal" to President Kennedy to hold up Army plans to build a dam in Kinzua, Pa., which would inundate Seneca Indian lands and force 900 Senecas to move off their land and find new homes.

In the closing address, Dr. Jon Regier of New York said white missionaries on Indian reservations should strive to work themselves out of their jobs by accenting leadership training among the Indians for an eventual Indian take-over of the whole Protestant missionary enterprise.

(Continued on page 9)

CHURCHMEN WARN THAT MO

American churchmen are warning more and more urgently against what one authority has called the great paradox of an age in which religious influence was probably never more vigorous and yet the moral fibre in many segments of the national life—political, commercial, social, and cultural—has become alarmingly weak.

At the same time, in the ALC, as in some other churches, new studies are being conducted and made available to help Christian people to understand and overcome the critical problems of a puzzling and pluralistic society.

Among the most outspoken churchmen to call attention to the weakening of modern morals have been Richard Cardinal Cushing, Roman Catholic archbishop of Boston, and Methodist Bishop Fred Pierce Corson of Philadelphia.

Cardinal Cushing, strong backer of a proposed state "code of ethics" for public officeholders in Massachusetts, has declared, "our anxiety is not so much that the moral situation is alarming, but that too few people are really alarmed. What is going on before our eyes is not just the breakdown of moral behavior, but the very breakdown of morality itself."

Last June, Bishop Corson pointed to the recent payola scandal involving the Philadelphia Transportation Company as a "shocking revelation of moral deterioration in public office," and went on to say that "it is time that the churches regain their voice in the area of public morality."

Ethics Symposium Issued

A few weeks ago Boston University issued a symposium on "Ethics in American Society" in which 12 members of the school's faculty and staff labeled the "moral crisis" as "one of the most critical problems of our time."

Protestant, Roman Catholic, and Jewish authorities—and educators and civic officials—have agreed that a serious moral crisis does exist and that time is overdue, as a prominent New York churchman put it, for "every Christian to do some fresh thinking about s ethics."

He was Dean John C. Be of Union Theological Semi who recently listed what he self believed were five parti areas that called for serious examination. They were: int cial justice, economics, the m ing of life and work, world- social revolution, and the s ethics of nuclear power.

Now under study by Pre terian Church agencies is a re —presented to the denomina General Assembly at Buffalo, N —which said that "there is c whelming evidence of our la personal morality in mounting coholism, increasing drug a tion, spreading juvenile delinq cy, multiplying marriage fail sexual license, and illegitim Moreover, on every side we lack of personal integrity, ex tation of the ignorant and the v by the clever and the strong, tortion of truth and disregar the law."

Perhaps the most alarm symptom of all is "the dearth public indignation concerning moral decay," the report decla adding that it was "small wo that the American people afflicted with uncertainty, inc sion and impotence of corpo will."

New Morality Hit

Cardinal Cushing has been ticularly forceful in denoun the "new morality" known as " ation ethics," which, he said, " not recognize universal moral l in the traditional manner . . . either denies the existence of s laws or subordinates them to o values which it calls 'persona values.' "

He has stressed that it is pri pally through the personal relig commitment of each citiz "through his own ready acc ance of the place of spiri values in his individual life, religion can be made to penet the various areas of society w demand a moral revival."

On a broader plane is a gr formed by the Jewish Theolog

RE WEAK

Seminary of America to promote the study of ethics in international relations as a step toward "healing" the frictions existing between nations. Formed last spring, this group is called the Stevenson Foundation in honor of UN Ambassador Adlai Stevenson. The foundation is scheduled to begin operations next January. In hailing the new project, Stevenson said: "It is especially important for religions to explore those common human values which give people everywhere a sense of belonging to a common world community."

Members of the ALC—if they will use it—have a resource book which may be used as a guide for thinking through and discussing the social problems of our day. It is *The Christian in His Social Living*, 108-page collection of statements issued during the decade from 1950 to 1960 by the Board for Christian Social Action of the former ALC. In its forward to this book, the board declares that it has sought to "point out Christian principles and viewpoints which it believes a sincere Christian ought to take into account in his own evaluation of the issues and in deciding his own course of action."

The social action booklet takes up problems of family living, economics, human relations, government, and the social order—all in relation to the Christian and his church. Free copies are available from: Dr. Carl F. Reuss, 422 So. 5th St., Minneapolis 15, Minn.

In addition to groundwork laid in the church bodies which merged to form the ALC, the Commission on Research and Social Action of the present ALC is also continuing to study social trends and problems under the leadership of Dr. Carl F. Reuss, director of the commission. Results of all new studies will be communicated to the members of the ALC who will then seek, as Christians, to strengthen their Christian witness to others. It is hoped that such studying and witnessing may be one important means by which the ALC may help to strengthen the moral fibre of the nation.

A donation of 2,000 cartons of Bibles and prayer books has been received by the Office of Civil and Defense Mobilization to give comfort and guidance if the U.S. is attacked. Cartons have been stockpiled in the 1,931 civil defense portable emergency hospitals in all parts of the nation. Dr. Fred W. Kern (second from right), director of the OCDM Religious Affairs Office, accepted delivery from representatives of the three donating faiths. Left to right, they are: Father Maurus Fitzgerald, Paterson, N. J.; Samuel H. Rubiner, representing the National Jewish Welfare Board; Dr. Kern, and Dr. Frank W. Langham, from the American Bible Society's Chicago office. Each carton contains Catholic, Protestant, and Jewish literature.—RNS photo

INDIAN WORKERS . . from page 8

"Recognizing the often low educational standards now available on reservations, we must set up crash programs of leadership training," said Dr. Regier, executive secretary of the National Council of Churches' Division of Home Missions, which sponsored the meeting.

"Such programs should include the whole gamut of leadership needs and not just those dealing with pastoral ministries and Christian education," he said.

Lutherans Help WCC to Build

Lutheran bodies in America are making substantial contributions toward the new $2,500,000 headquarters of the World Council of Churches to be constructed on the west side of Lake Geneva, Switzerland.

Ground-breaking ceremonies for the building, which is expected to be ready for occupancy by mid-1963, were held June 21 with Dr. Franklin Clark Fry, president of the United Lutheran Church in America and chairman of the WCC's Central Committee, presiding.

Largest of the financial contributions from all Lutherans is an $80,000 pledge from the Lutheran World Federation. The bulk of this sum, $50,000, was obtained through Lutheran World Action, the National Lutheran Council's annual fund appeal.

Amounts being contributed directly from Lutheran bodies in America include $13,836 from the ULCA; $3,490 from Augustana Lutheran Church; $90 from the American Evangelical Lutheran Church, and $11,350 from the ALC.

To date, officials report, $2,200,000 is "completely assured" from the 176 member-churches.

The structure—a central two-story block with three, four, and five-story wings—will house the WCC's present staff of 180 persons and also about 100 on the staffs of the LWF, the World Presbyterian Alliance, the Brethren Service Commission, and other WCC-related bodies.

ULCA Signs Merger Agreement

The Agreement of Consolidation providing for a four-way Lutheran merger has been signed by the United Lutheran Church in America, first of the uniting bodies to take such ac-

tion, thereby formally completing final action on the plan.

Signing the agreement on behalf of the ULCA at a meeting of its executive board were Dr. Franklin Clark Fry, president; and Dr. George F. Harkins, secretary.

The agreement will be sent to leaders of the other three denominations forming the Lutheran Church in America. They are the Augustana Lutheran Church, American Evangelical Lutheran Church, and Finnish Evangelical Lutheran Church (Suomi Synod). All have ratified the merger agreement except the AELC which will meet in Tyler, Minn., Aug. 15-20.

With 3,250,000 members the new denomination will be the largest Lutheran group in America. It will be created at a convention in Detroit, Mich., in June, 1962, and will begin functioning July 1, 1963.

Lutherans Still Growing, but Rate of Growth Is Slowest in Decade

Eight Lutheran bodies in North America, including the ALC, recorded advances in membership during 1960, according to the annual statistical summary issued by the National Lutheran Council. Two Lutheran bodies reported no change, and four suffered losses.

At the end of 1960 total membership of the Lutheran churches in North America was 8,456,863 adults and children. North American Lutherans are exceeded in numbers only by the Baptists and Methodists among the Protestant denominations.

Total Lutheran membership represents a gain of 143,015 members or 1.7% during 1960—133,872 in the U.S. and 9,143 in Canada. The percentage of increase is considerably below the average gain of 3.1% over the past ten years, when increases in membership ranged from 2.7 to 3.6%

The six bodies that participate in the National Lutheran Council—United, American, Augustana, Lutheran Free, Suomi Synod, and American Evangelical—have 5,566,932 members, a gain of 83,559 over the previous year.

The Synodical Conference—consisting of the Missouri Synod, Wisconsin Synod, Synod of Evangelical Lutheran Churches, and the Evangelical Lutheran Synod, together with the Negro Missions of these bodies — has 2,864,141 members or 60,149 more than in 1959.

Four independent bodies—National Evangelical, Finnish Apostolic, Lutheran Brethren, and Eielsen Synod —total 25,790 members, a loss of 693.

Confirmed or adult membership advanced by 104,903 to a grand total of 5,557,729, a gain of 1.9%. This would indicate an average accession of 5.7 adult members per congregation in 1960, somewhat less than the average of 6.8 over the past ten years.

Missouri Leads in Gains

For the 16th consecutive year, the highest numerical increase was shown by the Lutheran Church—Missouri Synod as it accounted for 57% of all the new members reported. Among the major bodies, it also showed for the third year in a row the greatest gain on a percentage basis. It now has 2,469,036 baptized members, having added 81,744 members in 1960, an increase of 3.4%.

The top-ranking United Lutheran Church in American reported a net increase of 17,997 or 0.7% and n has 2,495,009 baptized memb The ULCA is scheduled to me next year with Augustana, Suomi, the AELC into a new denomina of more than 3,000,000 members be known as the Lutheran Church America.

Third largest of the bodies, new ALC which began operati this year after a three-way mer has 2,306,780 members, a gain 49,611 or 2.1% over the separ figures reported last year by the mer ALC, Evangelical Luthe Church, and United Evangelical theran Church.

The greatest gain percentage-v of any body, regardless of size, registered by the Lutheran F Church. It showed an increase 3,654 or 4.4% and now has 87,2 members. The LFC has authorize referendum in its congregations m fall on the question of affiliation w the new ALC.

Losses in membership were repo ed by the Church of the Luthe Brethren, the Wisconsin Evangeli Lutheran Synod, the Suomi Syn and the Evangelical Lutheran Syn

Revision of reporting methods some statisticians appears to be reason for the decreases in memb

(Continued on page

An unusual ground-breaking was held by the Rev. C. A. Paulsen and members of I ALC parish, St. Ansgar's Church, North Toronto, Ont. Furrows in the shape of a cr were plowed by more than 50 members, young and old, as they broke ground for a n $160,000 church. Pastor Paulsen is shown at the handles of the plow. —RNS photo

Focus on YOUTH

The date of this issue of THE LUTHERAN STANDARD *coincides with the opening of the first international convention of the Luther League of the American Lutheran Church. From today until next Sunday 14,000 young people from all parts of the United States and Canada will be gathered at Miami Beach, Fla., to—among other things—hear such persons as Bishop Hanns Lilje of Germany and the Rev. Martin Luther King of Georgia.*

Because of the great concern throughout the nation for youth, THE LUTHERAN STANDARD *herewith presents three articles that focus on youth.*

To understand the problem of youth, it is necessary first of all to analyze

The Structure of Modern Society

By Karl Hertz

AMONG THE favorite indoor sports of the older generation—a term that includes anyone with teenage children—is shaking one's head over what the younger generation is coming to.

Let me be quite frank in saying that I don't know what that generation is coming to. Prophecy, whether gloomy or cheerful, is not my business. But I do have some ideas about the kinds of problems now confronting young people, especially those centering in work, recreation, and dating.

In the next 10 years, according to the best estimates, some 13 million young people in the United States and probably an additional million in Canada will be entering the market place looking for work. In spite of the increasing numbers who will enter the job market with more years of school behind them than ever before—indeed probably because they have more years of school—many of them will find it increasingly difficult to find *meaningful work.* That is, they will find it increasingly difficult to find work which is gratifying and a source of pride.

To put this into theological terms, it will be increasingly difficult in many areas to think of one's work as a vocation. Compare, if you please, the pride of accomplishment of the skilled baker who has labored hours to produce a cake that is both a masterpiece to see and a delight to eat with the drudgery of operating the machine that puts the jelly in jelly-filled doughnuts.

With the increasing automation of office work, some white-collar operations (in the large insurance companies, for example) will be broken down into the same kinds of little bits and pieces. The girl who sorts IBM cards at 600 a minute may have as little knowledge of what she is actually doing as if the cards were printed in Sanskrit.

No wonder that so often the main object in going to work is getting money; no wonder, too, that the young person is often

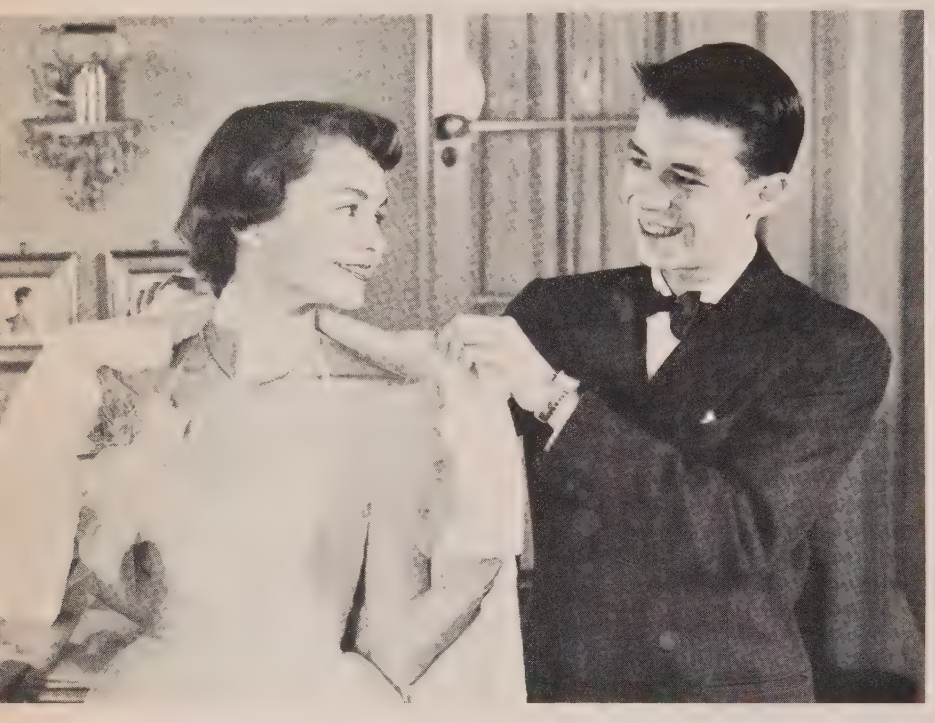
primarily interested in the fringe benefits of the job. After all, if the personnel manager or the campus recruiter can not really offer meaningful employment, work with wholeness and a challenge to it, why should youth be expected to act contrary to the apparent facts?

No wonder either that the major interests of life are the interests of our leisure time, that we look forward to the weekend, to the time away from the job. Even apart from the pressures to escape from the monotony of the job, youth will find itself pre-occupied with the *problems of recreation—even before the job-hunting begins.*

Here, surely, is one of the major areas in which the older generation has defaulted on its opportunities. Perhaps not intentionally; certainly in part because things were different "when we were young." Yet community after community suffers from a dearth of adequate controls over private commercial recreation.

Need we spell out the consequences? Even if the operators of commercial recreation enterprises (from bowling alleys and roller rinks to drive-in theaters and dance halls) were dedicated to the maintenance of strict controls—and some certainly are not – it is highly questionable whether in the struggle for the customer and the customer's dollar, they will be able, on the one hand, to afford the cost of maintaining high standards, and on the other hand, to meet the competition of the operator who does not care to maintain good standards. Unless, indeed, the community finds ways and means to establish uniform, sound, and enforceable standards for all.

While there are some signs that the latter is being done and can be done, the signs are all too few. For the usual technique is that of the curfew and the taboo. That is, the approach tends to be negative, on the assumption that since recreation is a luxury, not a necessity, young people who don't behave will just have to do without.



The important activities are those involving boy-girl relationships.

But whether we like it or not, they will not do without. Furthermore, where the older generation refuses to provide meaningful standards, ignores the problem, or attempts to deal with it by suppression, the young have stepped in to frame standards of their own. Not one all-embracing, country-wide set of rules, but a number of differing codes, depending on place, activity, persons involved, the social backgrounds of participants, and so forth.

Here we come to the heart of the problem, more important than either work or recreation. For the central activities of the adolescent years are not rock-and-roll, drag-racing, or roller-skating. The important activ are those involving person-to-pe particularly boy-girl, relationships activities that go under the ge name of *dating*.

Most parents, especially per those given to complaining tha day's young people are irrespons pleasure-ridden, immature young with questionable morals, really little knowledge of the highly el rate complex of activities that da is. Nor do they fully understand in part by default the codes w govern dating are both establi and enforced by youth itself.

In our day, each generation young people has been doing kinds of things and at an earlier than its parents. Each has exp enced greater social pressures to pand the scope of its pleasure-s ing. Thus each could say, "But th have changed since you were you

Then, in the development of patterns of recreation and leisure activity, often on a mass and c mercial basis, and in situations which one often did not know youngster's friends, the old ins tion of control, chaperonage, b down. Most parents will admit chaperones today are a formality free ticket to a party for some ac a ceremonial bow in the direction the past. Adults can hardly cor what they don't see and often to understand.

Thus in their leisure hours, in many activities which parents "d understand," young people must g alone. Not only apart from the o generation, but often in the priv of two people left by themselves oblivious of others.

Under these conditions, if th are to be codes of conduct, younger generation must both es lish and enforce them. The m form of control indeed is self-con (usually the main burden falls on girl), often under the pressure physical and emotional drives of strongest kind.

The amazing fact is not that s fail and get into trouble; it is ra that most of them do as well as t do. For the dating game is a seri game, begun as early as junior h

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school, often highly competitive, sometimes even ruthless.

"Personality" is the chief counter which one brings to the dating market. The stakes are not only reputation and popularity; they are also learning the skills that will eventually lead to success in mate-selection.

All of this has a price which young people must pay. They pay a price, first of all, in the kinds of codes they have worked out as compromises for dealing with difficult situations. Thus, they accept much as "part of the game," that would have been exceptional in their parents' day and unheard of in their grandparents'. Yet, having accepted this much, they know that quite frequently they are skating on thin ice, that the line between "playing with fire" and "getting burned" is easy to cross, unless one is constantly vigilant.

They are thus subjected, especially if they have acquired a strong sense of moral right and wrong, to serious problems of anxiety. To stay in the game, they must play according to the rules. But the rules are sometimes hard to observe. Furthermore, despite what parents may think of those who date casually and with apparent strangers, the rules are easiest to enforce against the casual date, hardest to apply to the "steady." The social security of having "a steady" exacts its price in the pressures of familiarity.

The second price is that they can't tell their parents, or the older generation generally. For they have learned that what they get in return is usually not understanding of their predicament but moral censure or shocked unbelief. Consequently, there is an unconscious conspiracy of silence. "What parents don't know won't hurt them. After all, times have changed."

Indeed, times have changed, and in many ways. The underlying premise of this article is that the key to understanding the predicament of youth lies in the understanding of the highly accelerated rate of change that we have experienced in the last few generations. For example, in my parents' youth the automobile had just begun to be known. In my youth, the airplane was beginning to be a major vehicle of transportation. In a few years men will be flying to the moon. More change has taken place in transportation in the last 60 years

(Continued on page 29)

It's primarily in the home that youth should be encouraged to return to

The Primary Virtues

By John M. Jensen

IT IS well known that young people seldom understand their elders. It is equally true that elders often fail to understand young people. It is important that this situation be remedied. At least the elders should attempt to understand the young people. Half of the population of the United States is under 29 years of age. The future, both of church and society, lies on them. The influence of the older folks upon the young is therefore of gravest concern.

Let us first of all forget the common complaint that the young people of today are worse than those of a generation ago. Every age has said that. It was a saying in ancient Egypt and Rome. It was a saying in America 50 years ago.

Each age has its own youth problem, however, and each age must try to solve it in the most effective way. The Lutheran Youth Research findings published a year ago show that there is a problem to be faced also among Lutheran young people today.

The question is, What can the elders do about it?

The general tendency is to do very little about it. Parents exercise very little discipline over their children. If the school attempts to discipline the students, the parents often come to their defense. The church has found it difficult to make any great impact through its programs for young people, for the adults who make the programs have not often attempted to be very specific. They have not faced the young with any worthy authority. Freedom has been the dominant note.

What has been the result of this hands-off policy? Has it given us a group of young people deeply committed to Christ? Has it given youth high moral purposes and ideals? Has it given parents and leaders a sense of ease with respect to the future? Has it given us a vital program for

youth? Has it decreased youth delinquency?

Don't Let Them Drift

It is my view that the home, the school, and the church must not let the young people drift alone as best they can. Home, school, and church have a duty to guide the young so that they become responsible and mature adults. But how can this be done?

It can be done only by instilling within the young certain primary virtues. These virtues are not present at birth. Therefore, freedom alone will not produce the virtues. They must be instilled within the young people by some effort on the part of older folks. Let me make some suggestions about primary virtues.

1. *Children and young people should be loved and not merely admired.* Only true love will make parents understand their children. They may well read 1 Corinthians 13:7. If they only admire and fear their children, they assume a wrong attitude toward them when they make mistakes. They will be disgusted with them instead of understanding them. The father of the prodigal son did not admire his son, but he loved him.

2. *The elders should be mature.* How can they develop maturity in the younger generation if they are not grown-up themselves? This may be the most acute problem with respect to our young people.

Some TV programs indicate how silly we are. A number of little boys, six to eight years old, may appear. The master of ceremonies will ask these little boys if they have any girl friends, and their parents sit there smiling approvingly. I read of a father who got so disgusted when his 10-year-old son struck out in a Little League game that he spanked him. Such a father is immature.

Immature people cannot instill within young people a respect for authority. And without a sense of authority there can be no security.

3. *The elders must by prayer and example wield a constant influence.* This will influence the older people themselves so that they will develop a good sense of judgment that will always influence the young indirectly.

4. *The elders must teach the young obedience and respect.* It is said of Jesus when he was with his parents at Jerusalem at the age of 12 that he was obedient to them.

The new freedom that modern life has given the young with respect to recreation and dating makes it doubly important that the young have an inner sense of authority. It is sad to see how many children and young people do not obey their parents. Why is that? Is it because the parents themselves have been overcome by the complexities of modern life? They are eager to keep up with the Joneses. Their sense of values has been distorted. Father is as eager to get a speed boat as his four-year-old is to get a baseball bat.

Obedience is not taught merely by the rod. Sometimes the rod is needed. But it is taught when the young see something in the older ones they admire and respect. A father is to be more than a pal for his son.

5. *Young people must be taught gratitude.* It is rare to hear children and young people say thank you. The little ones come running for money when the ice cream man appears. "Give me a dime." The indulgent parent gives the child the dime without question. He does this to have peace and thus he spoils the child. Young people also take things for granted. They expect things to be done for them.

6. *Young people must be taught a sense of purity and high moral standards.* Psalm 119:9 is a good motto: "How shall a young man keep his way pure? By guarding it according to thy word." Silly parents today permit and even encourage children to date early. They want their children to be "normal."

Sex has assumed too great a place in literature today. This is not a sign of strength in our culture, but of weakness.

Sense of Duty Needed

7. *Young people need to learn a sense of duty.* One of the marks of a real man is his sense of duty. The knight's words to the lady of his heart may well be quoted: "I would not love you truly did I not love duty more."

The man with a deep sense of duty will make a mark in life. This sense of duty may be implanted very early in children, and it should be held before the young people all the time. But here the parents often fail the young. Mother will wash the dishes while her daughter watches TV, and father will mow the lawn while his boys play ball in the neighbor's yard.

Lack of the sense of duty is seen so often in Luther League work. T youths in charge of a certain af may fail to come. At the end of meeting they run out. No one thi of helping to put things in ord

Don't Pamper Them

8. *Young people need to learn sense of values.* This can be done many ways. Do not pamper the Don't let them have everything th want. Teach them to have some ec nomic sense. If they get everythi they ask for from the parents, th will expect the government to g them things later.

9. *Let them make a definite co mitment to Christ.* The young peop of 16 and 17 may be so impress that they, like Christ at the age 12, will say, "I must be in the Fathe house." It is, of course, right to bri the children up in the grace of th Baptism. But this grace must b come a clear reality for the you when they make a definite choice a commitment. And a commitment c mands that the life must be liv accordingly.

10. *Do not let youth get aw with mere outward performanc* Much Luther League work may like a performance in a theater, act without true reality. The you people are trained in high school express themselves. They can spe and act. Thus they can handle a subject, religious or secular, and ma a good showing. It makes the old people admire them when the you people make religious speeches an sermonettes. But they may be able do that without having any witne in their words at all.

If the pastor meets with a discu sion group of about six every wee where young people can let dow their hair, he will be able to accom plish much more than in the large monthly meetings. My experience that what the young people get such a discussion makes a deep im pression. They often sit talking lik this at a restaurant. Here they ca talk, and their talk is taken serious and lifted up to a higher spher giving meaning to life. The pasto incidentally, learns to know life th way too.

Parents, schools, churches, an those in charge of recreation shoul constantly keep these primary virtue in mind. Those who employ youn people should expect those prima virtues in them.

By Merton Strommen

There's a quiet sob of lonesomeness among youth today. The church has the challenging task of

Transforming the Sob to Song

IF YOU have ever stood by the crib of a sleeping baby and heard him sob in his sleep, you have heard a sound that moves the heart of a parent.

This quiet sobbing describes a haunting lonesomeness that exists among a large segment of our Lutheran youth. It is a feeling of aloneness from the adult world, coupled with an anxious sense of aloneness from God.

Our young people seem so carefree and full of fun that the word "sob" seems inappropriate. The loneliness of which I speak is not a dramatic cry, but rather the muffled sob of an unguarded moment.

Let me move, then, to a second word, "mask." A better word might be "disguise," for that allows for degrees of concealment.

When a husky 18-year-old attended his youth group, he gave the impression that he cared for nothing. His dress – leather jacket, long greasy hair, everything but a guitar–seemed to symbolize an attitude of "I couldn't care less."

Yet the concerns this fellow concluded in secret were these: "I feel inferior and unsure of myself, I do not have many friends, I do not know how well people like me."

Here was a person operating behind a mask, a mask that showed the opposite of how he really felt. I believe this fellow is illustrative of a large number of youth who, though inwardly lonesome, muffle their sob with a front that says, "Stay away."

A survey conducted recently among Lutheran youth who are not active in the Luther League of a congregation revealed that 46% of them checked the item, "I wish I could find a deep faith in God," as one of very great concern to them. Their concern over this problem was just as great as was the concern of those who are active in the Luther League.

And yet the usual image we have of youth who show little interest in the program of the church is that they have no interest in spiritual things. We have allowed the mask they have drawn over themselves to stifle the sob so that we do not hear it.

This leads to another word, "impasse." In our study we noticed that three-fourths of our youth were concerned over the fact that they do not feel free to discuss their intimate problems with their pastors. The pastors, on the other hand, were concerned that they have difficulty in getting next to their young people. Here we see the impasse.

The young person who wants help from parents or the pastor is not free to share his concerns. The pastor who has the message of a "waiting father," is not able to enter into the life of his youth. He sees only a door that seems to say, "Stay out."

Unfortunately, this is not the only place where this impasse is found. When young people meet with their friends for a League meeting the same problem exists. They deliberately conceal their deepest feelings during the meeting to return home as lonely as before.

In a recent survey high school youth were presented with a check list of 52 items. Of all 52, the one item checked the least number of times was, "It is easy to share and discuss one's personal problems at League."

The sob of lonesome youth is muffled under a mask–a mask that is seldom removed while youth partici-

pate in the regular program of the church. This is true of some of our most dependable youth—presidents of our leagues, devotional life secretaries. Even though they are loyal and active in their congregation, some are spiritually lonesome. They have never found the Gospel but are living under the law.

This may sound exaggerated and therefore I will be quick to say there are varying degrees of lonesomeness, varying degrees of disguise, and varying degrees of communication between youth, pastor, and parents.

A situation like this forces us to begin asking questions. What are the reasons for this situation? What are the obstacles that must be removed before we can reach these youth with the glorious, exciting truth of the Gospel life?

I am convinced that Satan is using every means possible to stifle the sob of youth. I use the word Satan because I believe in the existence of the devil more now than I have ever believed it before. I see him as a wolf, a pursuer of our youth, intent on separating them from the fellowship of their congregation, to finally overwhelm them in their aloneness.

Let me call your attention to the subtle way by which he stifles the sob and isolates our youth. The first has to do with the youth's image of the church and the pastor.

The majority of young people in the survey showed respect rather than criticism for their pastor. They tended to see him as a friendly person who wanted to help.

Why then the impasse? To find out I interviewed a number of youth and discovered that the obstacle lay in their image of a pastor, an image they hold for pastors in general, Among other things, youth tend to see the pastor as one who has arrived spiritually, one who has achieved the standard of living that is required of Christians. They admire their pastor and feel ashamed that their lives fall short of his standards. They are afraid to tell him their foibles and sins lest he lower his estimation of them. That is why youth will often seek out another pastor at a camp or convention.

How has this attitude arisen? During their years of participation in the congregation young people seldom heard their parents admit they make mistakes as parents and need the forgiveness of their children. They seldom if ever heard adults in the congregation confess their faults to one another and seek the help of others, as an alcoholic seeks help of A.A.

So what happens? The image of the church that emerges for the youth does not include self-revelation. They do not see the church as a hospital for sinners but as a gymnasium for building muscle. They tend to see the church as a fellowship of people who are living correctly the Christian life. As a result, they are disturbed by adults who blur this image by "always saying thing and then doing the oppos

Strange, isn't it, that in the S day morning liturgy we freely fess we are by nature sinful and clean, yet during the week we it embarrassing and awkward to mit our sins and failures to oth It is groups like A.A., family clin and counseling agencies that to provide the freedom for people stop pretending and to open t hearts to each other.

By nature our young people Romanists, believing it is what t do that wins God's favor. They they gain favor with their par by what they do. And naturally, t think they gain favor with God what they do. They tend to th that acceptance is the result of so thing achieved.

Just think of what this does youth who need to share their pr lems. They are afraid of self-rev tion, because they fear others think less of them. They are afr of admitting faults because it mean less possibility of achieving group's favor.

The pressure of mass culture another way by which Satan sti the sob of youth. A new phenomen known as mass culture or popu culture, has arisen in our civilizati Popular culture results when a gr of people are organized by m media into listening and believ publics, trained to need recurr doses of particular types of imag ideas, and experiences. Each of th cultures is both a world of meani about life and a unit of custom that can be dependably delivered the Madison Avenue advertising tra

An example of this can be fou in a magazine that has beamed appeal to young adult culture w studied appeal to exploit older yo in their aloneness. The pages spiced with nude women, the jo deride marriage, and the sto preach sexual intimacy. This pub cation is more than a magazine. is a means of organizing groups a selling liquor, clothing, records, a books under the name of the ma zine. It promotes clubs and provid help in sponsoring parties charact ized by intimacies.

The very aloneness that makes c youth receptive to the Gospel of f giveness is also making them an ea victim of the pressures of mass c

When adults are sensitive to the concerns of youth, the young people are helped.

re. In their desire for fellowship and ceptance they are willing to conrm to the going pattern. Unless e can intervene, these young people ill become fixed in their aloneness nd impervious to the Gospel of our ord.

What does all this suggest for outh work? Let me list six elements nat I feel are necessary, though not ne only ones, to transform the sobs f youth into a song. Let me combine nese six topics under the heading, Elements that are needed in helpng youth into the joy of the Gospel."

1. **Concern.** One of the most procative elements in our study was ne discovery that the attitudes of astor and congregation make an imact on their youth. Our best interretation suggests that when members of church councils are sensitive o the concerns of troubled youth, the oung people are helped, regardless f the program. In other words, there a ministry of caring, a ministry of eing concerned. We must learn to ffer and be disturbed by the fact nat our youth are falling prey to ur adversary, and we must somehow convey to our youth the fact nat we are concerned.

2. **Family Prayer.** One activity that an influence the spiritual growth of ur youth more than any other acvity is regular family prayers or deotions. There are few experiences oung people appreciate more (or reret in its absence) than the experince of uniting togther in family worip. Seven out of 10 of our youth re troubled in one degree or another ver the fact that their family does ot have family devotions or is not nited in prayer. Only two out of 0 report that their families do have mily prayer.

3. **The Preached Word.** There is o substitute for preaching in which ne Word becomes flesh in the person a pastor who has heard God speak nd wants to pass it on. No matter ow much group activity we introuce into our Bible camps or conentions, we still need sessions when od's Word is declared. I am connced that the reason the youth in ur survey revealed a spiritual conern is that God's Word has been reached from our Lutheran pulpits. Congregational concern, family rayer, and the preached Word are ree fundamentals. Now let me add ree additional elements that I feel are essential because they can supply in part what has been lacking.

4. **Intimate Groups.** If there is a way by which we can alter youth's image of pastor and congregation, it is through a cell group approach. I am referring to the intimate meeting of youth who come together weekly to study God's Word in the light of their concerns. This is a time of inquiry when the leader is not a teacher but a catalyst for discussion. It is a situation in which youth can speak freely of their uncertainties and help each other to know the truth of God's Word. It is an opportunity in the life of the church where youth can talk through the problems involved in justification as though this were a natural and normal concern that all of us must face.

My most exciting experiences in youth work have been while meeting with youth in an intimate situation like this. It is awe-inspiring to see how God's Spirit opens one heart after another in this kind of climate.

5. **Adult Guarantors.** Our youth want help into certainty of salvation but they need adult guarantors who can help them. An adult guarantor is one whose life and power is such that when he talks with youth, they feel complimented and feel they have a chance in life. He is one who can help youth know the "hilarity" of the Christian life because he himself is living a life of hilarious joy in Christ."

We who work with young people often use them in order to get a job done. Our relationship with them is often only an instrumental one. There is little of the communication of spirit where we enter into their feelings and convey that we like them and are interested in them as persons—apart from what they do.

An adult guarantor would consider it his business to establish personal contact with young people, try to look behind their mask, and try to establish rapport and relationship with them. He would become a spiritual sponsor of youth in the fullest sense of the word. I could get excited about week-long schools for lay people that focus on this one task of being an adult guarantor.

ST. PAUL'S SONNET*

For from now on, therefore, regard
None from a human point of view.
For inasmuch as Christ has come
And made assurances for you
And me, we are no longer human.
Do not ask me how it is;
I was not there to see the empty tomb!
And were I logical enough scant room

There'd be for notions such as this.
When are we human and yet not so?
My tentmaking brain is far too slow.
It becomes defenseless, this situation.
Therefore, if any is in Christ,
He is a new creation.

DAVID L. JOHNSON

* 2 Cor. 5:16

My last point involves preparing youth to become evangelists.

6. **Teaching by Contrast.** In our day of mass communication we may as well agree that we cannot shelter our youth even though we would like to. We can shelter them fairly well in junior high, less in high school, not at all after high school. Therefore, we need to help them meet the heresies of life and find refutations for these heresies in the Word of God. We need to help them recognize the lies of Satan to answer these lies through the truth of God. I believe that it is as youth know what they are against that they will be more sure of what they are for. We need to start training our youth to be a militant, aggressive church. This I see as part of our task in youth work.

I call this teaching by contrast, because it involves presenting a lie of Satan and then asking youth to study the passage of Scripture which addresses itself to this lie. This use of contrast makes God's Word stand out in more glorious relief. God stands revealed like a glass of cold water in front of a thirsty traveler.

The film, *Question 7*, is frightening as it presents the devastating presure upon Christians to conform to the Communist party line. It is frightening because the problem it presents is the same problem that we face, the problem of conformity. If our youth are not helped to stand courageously under current pressures to think and act like their contemporaries, we can never dare hope that they will be able to stand under a Communist regime. Ours is the task of helping young people to live by conviction and not by expedience. Ours is the task of helping them past feeling secure to becoming militant in their faith.

EDITORIALS

We Expect Too Little

Sounds like a switch, doesn't it, to say, "We expect too little"? The usual comment in well-padded, pampered, spoiled America is, "We expect too much. We have lost all sense of austerity, of thrift, even of gratitude." Yes, we *are* spoiled and in many respects expect too much. But at the same time there is a real sense in which at least we Christians expect too little. And it is important to realize this fact because it has serious consequences in our individual life and in the life of the church.

There are two familiar passages—one of them in the Old Testament and one in the New—that bring this matter forcefully before us. The Lord is talking with Abraham after Sarah had laughed at the Lord's assurance that she too would bear a child. Asks God, "Is anything too hard for the Lord?" (Gen. 18:14). In the New Dispensation Jesus Christ is talking with the disciples after his interview with the rich young ruler and his astounding statement, "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven" (Matt. 19:23). To the disciples' anguished question, "Who then can be saved?" Jesus replies, "With men this is impossible, but with God all things are possible" (Matt. 19:26).

Hence in the realm of both the physical and the spiritual, God solemnly assures us that nothing is too hard for him, in fact, that he "is able to do far more abundantly than all that we ask or think" (Eph. 3:20). It was G. Campbell Morgan, the great Bible expositor of a generation ago, who pointed out that in his miracles Christ demonstrated his power over all the forces and factors that affect mankind—storms and disturbances in nature, bodily needs and ailments, mental aberrations, the wiles of the devil, and the bondage of man's last enemy, death. And yet, even in the days of his flesh, when the Master of things on heaven and things on earth and things under the earth was bodily present with his disciples, he often experienced that they expected altogether too little from him and had to rebuke them with the sad reproof, "Why are you afraid, O men of little faith?" (Matt. 8:26). And I can hear him saying to me, as he has done recently in wakeful hours at night or early morning, "Why are *you* afraid, O man of little faith?"

Is it not true that meditation on this subject of the greatness of God's power and the littleness of our faith and expectations is usually the fruit of pain? In our health and prosperity—when we are "sitting on top of the world"—we are inclined to say smugly, "I shall never be moved." But let trou come, either in the form of real or imagined illn or in the form of defeat before the onslaughts the evil one, or both—and we are thrown upon exceeding great and precious promises in wh God tells us how great he is and how comple we may cast our cares upon him who cares for

Here, it seems to me, is the solid bedrock of tr that underlies all genuine spiritual healing, in wh there is so much interest nowadays. Without try in this connection, to touch on any other aspec the subject, let me say simply this: God has mad plain in his Word that he wants us to expect m of him in the healing of body, mind, and spirit we refuse to do this by expecting too little from l we rob ourselves of potential healing. On the ot hand, if we take God at his Word and expect m of him in the healing of all our diseases, the flo gates through which his healing power flows h been opened.

There is, however, another aspect of this sub on which I want to say a word, namely, that w is true of the individual believer is also true c group of believers. In other words, our congregat our American Lutheran Church expect too little God—and are spiritually impoverished because o The conception we have of our God is not enough. And because we do not expect grea things from him we do not attempt greater thi for him. Whether one thinks of the number of so won for the kingdom, of the resources of men means offered for the extension of the kingdom, the influence of a congregation upon the commun in which it is located, or of the impact of the wh Christian Church upon human society, it can said, "We expect too little."

When you and I go to church, we expect too tle. When our pastor enters the pulpit he expe too little. When, as Christians, we establish a m household with a man of faith taking a woman faith in a union of love, we expect too little of another. When parents look at their children a pray and plan for them, they expect too little. Wh children look at their parents, perhaps when th are in doubt or trouble, they expect too little. Wh I as editor of THE LUTHERAN STANDARD write e torials and think of you readers, I expect too lit When you read your church paper—to say noth of your Bible—you expect too little. All along line, in our lives as individuals, as families, and a church, we expect too little from a God who yea to give us grace on top of grace.

What shall we say to these things? Better, w does God say to these things? Among a vast treas of things, this is what he says:

"Enlarge the place of your tent,
and let the curtains of your habitations
stretched out;

hold not back, lengthen your cords
and strengthen your stakes.
For you will spread abroad to the right and to
the left,
and your descendants will possess the nations
and will people the desolate cities."
Isaiah 54:2, 3.

"Truly, truly, I say to you, he who believes in me
ill also do the works that I do; and greater works
an these will he do, because I go to the Father.
Whatever you ask in my name, I will do it, that the
ather may be glorified in the Son; if you ask any-
ing in my name, I will do it." John 14:12-14.
—E.W.S.

Pretence and Judgment

When Nicodemus came to visit Christ one night Jerusalem I think he was pretending to be some-ing more than he really was. He had an official osition as a religious leader. He was recognized y his contemporaries. He expected Jesus to be im-ressed when he came. He began his conversation the typically "American" way, using flattery and mplimenting Christ.

Nicodemus was not used to be spoken to without e guise of pretence. Therefore he receives a jolt hen Jesus deflates him with a few sentences. It is ke having the rug pulled from under his feet. In my agination I see the portly, dignified gentleman rawling on the floor, blushing and with hurt dig-ty.

In the "British Weekly" Peder Parson writes: When one meets a man who is absolutely without retence, it is like walking into judgment day. Luck-r for our peace of mind, we don't often meet such en, but I met one last week and I have been aken up ever since." Paul also had that experience the way to Damascus. You can see him sitting on e dusty road asking what had happened to him.

God has a way of dealing with sham and pre-nce. In the Second Psalm there is a delightful pic-re of God laughing at the proud nations, kings, d rulers. It does one good to know that God is le to laugh at such people. No doubt, God was least smiling when Mr. Khrushchev and Mr. Ken-dy talked in Vienna, and when the other men—e Gaulle, Adenauer, and Macmillan—also met with nnedy. How great they seem to be when they ive through a city and when they review the honor ards! But a few years from now who will care to and see their graves? New players will have ap-ared on the world's stage.

So it is with some churchmen. They are like Nic-emus—leaders, rulers of the Jews. But now and en they meet some one without pretence, and lgment strikes. It is sad but true that God needs deflate us all the time. It makes me laugh when I see some churchman strutting across the stage, be it as a speaker or as a writer. I try to imagine what will happen if such men meet some one without pretence. I am sure they will all say with Peder Parson, "Luckily for our peace of mind, we don't often meet such men."

It is good for any man, myself included, to meet a man without pretence. But I am sorry to say, none of us like it!—J.M.J.

War Talk

There is increasing talk of the possibility of war over Berlin. Khrushchev talks loud and big about the Soviet Union upholding its "rights." "Even if all countries of the world adopted a decision that did not accord with the interests of the Soviet Union and threatened its security," said Premier Khrushchev recently, "the Soviet Union would not recognize such a decision but would uphold its rights, *relying on force.*"

On the other hand, many voices in the West are pointing out the fearful consequences that would result if the West allowed the Russians and the East Germans to seize West Berlin. The West would suffer grievous military, political, and moral losses. Among other sad results, the will to resist the Communists on the part of the 17 million people in East Germany would be weakened, and the thousands of West Berliners who have publicly expressed faith in democratic government would suffer reprisals at the hands of brutal Communists. The prestige of the United States, in fact, its reputation for keeping its pledged word, would, indeed, reach a new low.

This is certainly not to say that war is inevitable, least of all is it to encourage talk about the inevitability of war. Quite the opposite. Christians should realize how serious the current international situation is in order that they may more intelligently and effectively labor and pray for deliverance from the scourge of war. To the Christian the current situation is a call to repentance. National troubles remind a Christian citizen of his own and his nation's sins. "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land" (2 Chron. 7:14).

There is another important deduction that the earnest Christian will make from the present international crisis, namely, that we are living in the last days and should be prepared for the Last Day. In the discourse (Matthew 24) in which the Lord spoke of the wars and rumors of wars which would occur before the end came, he included these sober words: "Therefore you also must be ready; for the Son of man is coming at an hour you do not expect" (Matt. 24:44). —E.W.S.

MR. EDITOR...

COLOMBIAN CORRECTIONS

► In regard to "Tug of War in Colombia" (July 4 *L.S.*), the picture at the bottom of page 16 is not from Parpa as implied, but from Chiscas, Boyaca, a recently (1960) organized congregation in another area. Standing on the stairs are missionary Helen Danielson and Carlely Silva, a Colombian teacher. On the same page, column 2, line 12, it should read "over 2/3" instead of "over 3/4."

ARNFELD C. MORCK
St. Paul, Minn.

ABLE TO WALK

► To comment on spiritual healing, according to doctors I should be in a wheel chair because of a frozen spine, but in three days I was able to walk again. What a good God we have!

HENRY R. O. NETZEL
Oregon City, Ore.

PRAY FOR THE EDITORS

► After 70 years of writing and reading I would not expect a large percentage of subscribers to read everything that appears in the STANDARD. But when a male (June 6) confesses that he throws the paper away after 10 minutes, I feel sorry. Let us pray for humility, for knowledge, wisdom, love for our fellow men, and interest in the Kingdom of God. If we feel that the editors are doing very badly, let us pray for them, too. But in this case, ourselves first by all means.

OLAF LYSNES
St. Paul, Minn.

READ THE WHOLE CHAPTER

► In response to Mrs. Schroeder's query concerning Peter being called the Rock (July 4 Mr. Editor), be sure to read the entire chapter of Matthew 16. Note, "O ye of little faith, why reason ye among yourselves." Read together the Holy Word and let it reveal the truth. Encourage other faiths to "search the scriptures," especially those under the influence of the Roman Church. Cf. 1 Cor. 10:4; Deut. 32:4.

MYRTLE H. FRANZE
Fosston, Minn.

MORE FOOD

► We can read all the political news in the newspapers but we cry for spiritual food. Let's have more articles by Theodore B. Hax.

H. A. REETNEW
Los Angeles, Calif.

► *L.S.* is a good paper with church news from here and there—too much in fact. Don't you think it is too materialistic, and not enough for spiritual thought and food for the soul?

MRS. D. C. ANDERSON
Waupaca, Wis.

WHAT SHALL WE TELL THEM?

► On page 6, July 4 issue, we are admonished to write to the big boys in Washington and tell them to come ripping down the highways with laws to tear down the billboards. On page 8, same issue, we read about the churches erecting new highway road signs. Shall we still write the legislators?

KURT C. HARTMANN
La Vernia, Tex.

► Four years ago St. Paul's was interested in erecting some of the smaller signs common among Lutheran churches. Inquiry with the state revealed that it was illegal to erect such signs. For this reason we went into the heavy investment of contracting with an advertising agency (for larger signs on private land). However, other congregations in T and other towns have erected the small Lutheran church These are in direct contraventic the written statute. If the chur going to be concerned about mo and the billboard laws, the local tors should be just as concern keeping local and state statutes. I highway sign in Ohio indicati church (or tavern, for that ma is illegal in the right-of-way of numbered highway.

Could we not have a week fo dismantling of such illegal sig show that the congregations be in keeping the law?

C. UMHAU WOLF, P
Toledo, Ohio

WHAT DETERMINES MORALITY

► Prof. Paul G. Kauper (July 18 p. 8) states, "Whether a book i scene is determined by the dom moral sense or taste of the com ity." We utterly reject that s morality is decided by God' la

ISAAC LAKO
Arthur, N.D.

• *We agree. Mr. Kauper stat legal, not a moral definition.*

KING-SIZED DEBATE

► There was much to be apprec in the *L.S.* for July 18. But I su the quote from the Rev. L. D Brown will provoke some debate: feel Dr. King's views represen exciting and positive way of wre rights for the Negro." Accordi the press Dr. King is one of the

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ookesmen for the Freedom Riders. Dr. P. O. Bersell, president emeritus f the Augustana Lutheran Church, riticized church leaders who sup-orted the Freedom Riders, saying ich support encouraged "violence nd lamentable mob savagery." Msgr. atrick J. Malloy, founder of the St. ouis Catholic Interracial Council, as charged that Freedom Riders have one more to create tensions than to nprove relations.

Rev. R. L. LARSON
Perley, Minn.

EVERY DAY EVANGELISM

► I am excited and happy to tell you hat we of Our Redeemer Church are ttempting to do. Soon after our pas-or's arrival last fall, he put into effect n evangelism program. Eighty per ent of the congregation are now par-cipating in four clubs with three eams of six members each. Once a onth each member receives the name f a person to be visited. The follow-g Sunday evening his club has a eport meeting with prayer, fellow-hip, and instruction. It is most inspir-g to hear the reports. This formal rogram is only a training operation. ur timidity in speaking to neighbors bout Christ is being gradually over-come. That is what we are striving for —an every day, every occasion witness.

SIGNE DAHL NELSON
Montgomery, Ala.

TO LADIES, NOT TO THE DOGS

► According to "How Dare You?" (March 14 Mr. Editor) we should stop all the activities our good ladies are performing in our churches. Then we will go to the dogs fast. As for pastoral visits, I think the chances are 2 to 1 that the pastor would find the housewife at home rather than the man. Why couldn't she talk about her spiritual affairs as well or maybe bet-ter with a woman? If some of our good ladies have a desire to dedicate their lives to the service of the Lord that would relieve the shortage of pastors. Let's give them a try.

H. F. BURGBACHER
Bryan, Ohio

PROVING MARX WRONG

► Some of the discussion on how to fight Reds leaves me baffled. If true Christian compassion would have guided business leaders into feeling totally responsible for the welfare of all their dependents, conceivably growth and concentration [of power in big business and labor] as predicted by Marx would not have come to pass. Instead the burden of welfare became mainly the duty of the state—in social-ist fashion.

How long will we wait to put an end to Marxian "inevitability" of de-velopment, with free Christian action? Mr. Khrushchev seems to have good reason to expect the end of our system. Aside from all defense measures, the strict adherence to Christian principles in *all phases* of life can keep us free.

Mrs. FELIX G. COHN
Hamilton, Ohio

SUNDAY WORK EXPLAINED

► I read in the July 18 issue about Sunday work and as the answer seems rather vague I'd like to suggest that we look at this question a little closer. With harvest going on there is often a great temptation to work on Sun-day. Gen. 2:2, 3 tells how God did it, and Ex. 16:14-30 tells how the Israelites were fed and provision made so no work was done on Sun-day. Matt. 12:1-12, especially verse 12, tells more about the incident re-ferred to in the STANDARD.

L. HAGEN
Wallace, S.D.

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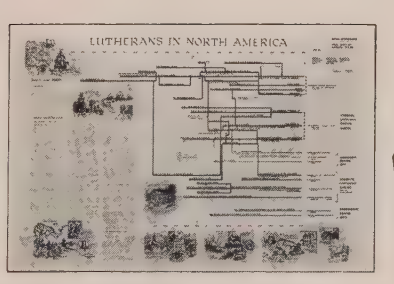

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Communism . . . from page 5

ing a child candy to trap him into an auto. The end makes the means evil.

It is only the uninformed or, almost inconceivably ignorant who can believe that Communism has ever produced, is producing, or will ever produce a single intrinsically good act. All that Communism does, it does in line with its final objective—this makes all its seeming good deeds evil and all its "truths" lies.

Communism as a religion fits the natural, unregenerate man. It exalts man above God. It removes all impediments to the ultimate in cruelty.

There are naive souls who think that all this belongs to an age long past. The U.S. embassy of the Union of Soviet Socialist Republics publishes a magazine, *U.S.S.R.* In the June issue for 1961, you can find at some length in the articles "The Communist Party—Leader of the People" and "The Individual and Society Under Socialism" that these theories are as avidly held today as in the past.

Some feel that the church should not be involved in this. If the warfare were only economic or political, this might well be true. But both the Communist and the informed Christian are well aware that the main struggle is not for wealth or political plums but for the human soul. It is a battle for worship, our relation to God, the total meaning of life itself.

When the Communists entered this arena they challenged the church to what they believe is a life or death struggle. Lenin felt correctly that it was the church or Communism, it couldn't be both. Ben Gold, the American writer, echoes these sentiments in his book *120 Million* in a play in which Communist characters shout at two Christians who have just prayed the Lord's Prayer, "Shame, ours the Power!—And ours the Glory!" and "God is a capitalist. He will not help us."

This, in brief, is Communism. Obviously, the church of Jesus Christ can have no truck with it but must engage it in a struggle for survival. But in this struggle for survival we may, in our frantic efforts to "fight Communism" unwittingly play into the hands of the Communists by fighting one another rather than joining in a united, consistent effort to withstand Communism. To this important —and delicate—subject I want to address myself in the next article.

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The Thrifty Need Aid Too

By Harland and Corinne Nelson

QUITE a few readers have indicated their distaste for "the welfare state"; they seem to feel that thrifty people are having to foot the bill for those who haven't had the foresight to save for illness and old age.

This view has the attractiveness of simplicity. But like many simple answers it works only if you oversimplify the problem. We would like to point out two things:

First, *to be dependent in old age is not necessarily a sign of improvident habits.*

Anyone who doubts this should read "How America Spends Its Money" in the June 1961 *Ladies Home Journal*, which tells of two retired couples in Lincoln, Neb. All four are lifelong churchgoers (one couple is Lutheran) who still support their churches with cash—more than many churchgoers at the height of their earning power.

One couple never earned more than $275 a month, but managed to send seven children to college. They have a retirement income of $182.47 a month: $6.16 dividends from stock and interest on savings, $39.81 pension from the company the husband worked for—and $136.50 from Social Security.

The other couple sent five children through college on a teacher's salary that reached a low of $700 a year and reached a peak of $750 a month during the last two years of a 42-year career. They now live on $274.52 a month: $59.52 teacher's pension, a World War I veteran's pension, and salary for part-time work—and $150 from Social Security.

The second couple is pretty well insured against illness, but the first couple is not and cannot afford to buy any more medical insurance.

Now—LUTHERAN STANDARD readers may be sure that "the welfare state" is unjust (and perhaps unchristian) before we have to face some hard questions. Could these couples manage without their Social Security income? Could they have saved enough for their old age, or to insure against costly illnesses, without sacrificing their children's futures? In other words, did they lead unthrifty lives? Would they have been better citizens, parents, and Christians if they had set independence in old age ahead of everything else as a goal? In other words, were their values false?

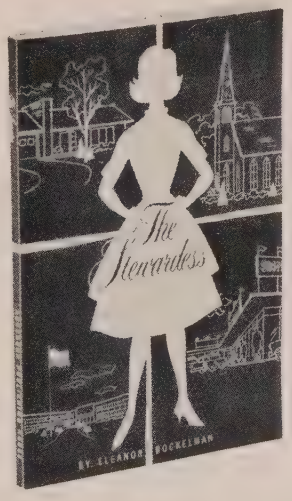
Are they to be regarded as unworthy parasites on society now? Or have they perhaps *earned* their retirement by the way they spent their lives, even if they did not lay up any treasures on earth?

Our second point is simpler to make for Christian readers, though we are surprised it should have to be made. *It is the point of the parable of the Good Samaritan*—the traveler who set up no prerequisite qualifications of worthiness before he gave help, but recognized only that someone needed help which he could, and therefore should, give.

Some have gone so far as to call taxation for welfare purposes "stealing," because the money is collected by compulsion. That such taxes are compulsory should bother a Christian no more than that he is obligated to keep making payments on his house. Since it is something he wants to do anyway, what is the difference?

In fact, the compulsory nature of taxes ought to please him; he is assured of having help in his task from the improvident and selfish who would otherwise leave the whole job of welfare to him. And those improvident people are also being compelled to save for their own future.

We are afraid that some people are forgetting to keep Caesar and God separate—that their antipathy to anything smelling of "the welfare state" (which is too easily equated with some fuzzy horror called "socialism") leads them in their anxiety to assume that Christianity is inseparably linked to Things As They Are. Our view is that Christ must have done a pretty poor job of founding his church if Christianity is indeed threatened with destruction by social change.



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A fetching sketch of America's Housewife as Today's Stewardess

THE STEWARDESS

by Eleanor Bockelman

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Lutheran Growth from page 10

ship. Another may be the formation this year of the Church of the Lutheran Confession, comprised of some 3,500 members from bodies of the Lutheran Synodical Conference. Still in the process of formation, the new body reported that statistics would not be available until next year.

Property valuation passed the $2 billion-mark with an increase of $141,485,143 or 7.2% to a grand total of $2,115, 414,806.

Figures in the NLC report were compiled by Miss Helen M. Knubel, secretary of research and statistics in the Council's Division of Public Relations.

THE ALC

Denver Pastor to Denmark

A Denver, Colo., pastor with a Danish-American church heritage will go to Copenhagen, Denmark, this fall to establish a new congregation of the American Lutheran Church.

The Rev. William J. Hanson, 38, has accepted the call to start the new

William J. Hanson

English-speaking congregation, said Dr. Philip S. Dybvig, director of the ALC's Division of American Missions.

The project will be similar to a congregation successfully begun three years ago at Oslo, Norway, by the former ELC, Dr. Dybvig said.

Pastor Hanson, one-time Army infantry lieutenant, has organized one congregation and served two others since his ordination in 1949. He has served Christ the King Church at Denver, Colo., since 1959.

The Karlstad Family Singers

Family Singers on Tour

An ALC pastor and his family are presenting more than 30 sacred concerts as they tour the length and breadth of the land during the last six weeks of the summer.

They are the Karlstad Family Singers, of Tacoma, Wash., comprised of the Rev. Alfred M. Karlstad, pastor of Tacoma's Gloria Dei Church, and his wife and three oldest children.

The singers present a program of classical religious music of the kind usually sung by college choirs. Their repertoire includes such composers as Tschaikowsky, Brahms, Grieg, Mendelssohn, Handel, and Bach. The entire program is given a cappella.

The Karlstad family began its unusual avocation when they sang to avoid boredom on a vacation. They sing a limited number of engagements during the school year, in addition to their summer tour.

Two Schools Get Top Support

Two ALC colleges rated among the leaders in the American Alumni Council report of annual giving to colleges and universities across the U.S. in 1959-60.

Norman Fintel, assistant director for the ALC's Board of College Education, reported that Luther College, Decorah, Iowa, ranked first among 134 large coeducational colleges in total alumni gifts to the annual alumni fund. Luther reported 2,117 alumni participating in the 1959-60 year.

For the second successive year Texas Lutheran College, Seguin, Tex., ranked well among the leaders of 98 small coeducational colleges. The port lists TLC as sixth in the nu of alumni donors, ninth in effe ness of solicitation and seventh i amount given to the annual fun

TLC received gifts from alumni, 37.7% of the 4,117 soli

The average gift for all L alumni was $34.67 to the annual and $96.58 to all channels. For the average was $35.21 to the an fund, with all gifts going through channel.

Prof on Leave As Editor

Dr. Karl T. Schmidt, chairma Wartburg College's Christianity partment, has been granted a year leave of absence to serve theological assistant in editing new *Lutheran Encyclopedia.*

He will work with Dr. Julius densieck, professor of theolog Wartburg Seminary in Dubu Iowa, who has been engaged in project since 1954.

The new encyclopedia, expecte total some two million words, is published under the auspices of Lutheran World Federation. It be published by Augsburg Publis House, Minneapolis.

Dana Choir Praised

The recent Good Will Co Tour to Denmark by the Dana lege Choir of Blair, Neb., rece high praise in the July 14 issu the *Congressional Record.*

Nebraska Senator Carl Curtis n note of the tour, quoting a Co

gen man who said, "This group is leed the best example of America d we need more like them."

exas Pastor Awarded

An ALC pastor, the Rev. Clarence Rose, of Harper, Tex. was named 60 Texas Rural Minister of the ar at a conference held at Texas & M. College. The selection, an nual event, is based on the pastor's tivity in his church and community. he choice was made by the Town d Country Church Conference of xas, by *The Progressive Farmer*, d by the Town and Country urch committee of the ALC's uthern District. Rose serves the St. mes Church of Harper.

LC Magazines Gain

More young Lutherans and more urch school teachers of the ALC e reading the church's education riodicals than ever before, accord- g to John Nyberg, promotion and vertising manager of the Augsburg blishing House.

Hand in Hand (through grade 3), *eps* (grades 4-6), and *Teenways* rades 7-9), will go into the fall bscription campaign with an aggregate circulation of 172,000. Omar Bonderud is editor, and Gerald Giving associate editor, of these publications.

One magazine for Lutheran youth in senior high school and beyond, has passed the 26,000 mark in circulation. It is edited by Charles Lutz.

Lutheran Teacher, edited by Carl F. Weller, is the official magazine of the Department of Parish Education. It has now reached a circulation of 43,000.

ALC to Review World Council

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, will speak on three ALC seminary campuses next year as the new church body prepares to review its membership in the international church agency. The WCC official's presence on the seminary campuses, according to Dr. Fredrik A. Schiotz, ALC president, "will provide an excellent opportunity for pastors to ascertain by personal confrontation" whether the things that are often said about the Council are true.

Other discussions of the World Council issue will be held at next year's district conventions, conference meetings, and at the general convention in Milwaukee, Wis., Oct. 18-25, 1962.

In addition, a series of questions and answers covering the WCC will be published in THE LUTHERAN STANDARD.

colorful parade attended the razing of the old North Wing of California Hospital, Los geles, Calif., an institution owned and operated by the Lutheran Hospital Society of uthern California. A new $3,000,000 wing is to be erected. Leading the parade in a sedrawn buggy was Dr. Harvey G. McNeil, 82, oldest practicing physician on the pital staff. The new unit will have finest equipment and latest facilities.

About People

One of the 96 Boy Scouts from the U.S. taking part in a Holy Land jamboree this summer is an award-winning ALC youth from Halstad, Minn. He is **John Sulerud,** a member of Trinity Church, Crookston, Minn. John was a delegate last summer to the constituting convention of the Luther League of the ALC held at Milwaukee, Wis. He has won several Scout awards, including the Pro Deo et Patria, and is being financed through an award from the Lutheran Brotherhood insurance company.

Two Lutheran women were prominent in the program of the Assembly of the International Christian Women's Fellowship (Disciples of Christ) held in Lafayette, Ind., July 19-23.

Mrs. Eleanor Bockelman, Minneapolis, Minn., was one of three authors on an hour-long panel on stewardship. An ALC member, Mrs. Bockelman is the wife of the Rev. Wilfred Bockelman, associate editor of THE LUTHERAN STANDARD. She is the author of the recently reprinted book, *The Stewardess.*

Mrs. Ruth Youngdahl Nelson, Washington, D.C., Augustana pastor's wife who was named "Churchwoman of the Year" in 1960 by Religious Heritage of America, gave a featured address urging the fellowship to exercise "daring discipleship" to combat materialistic tendencies.

Among the Churches

UPPER MIDWEST

● Immanuel Church, Minneapolis, Minn. (Pastor Elmer W. Anderson), which is disbanding because of redevelopment of its community, will hold its last services on Sept. 10 at 10:45 A.M. and 3 P.M. Its property will be given to the ALC to be used to begin a new congregation, Immanuel Church of Eden Prairie, Minn. (Pastor Joseph Simonson). The disbanding church was the site of the organization of the UELC in 1896. Guests who wish to attend the buffet

luncheon at 12 noon should announce their coming.

● Highland Church, Cummings, N. D. (Pastor Elmer O. Anhalt), dedicated a parish unit June 11. Most of the work was done by volunteers.

● A "waiting room pulpit" was installed last month in the concourse of the Milwaukee depot in Minneapolis. This was the sixth such "pulpit" placed by the Rev. Gustave Edwin Anderson, LaCrosse, Wis., Baptist minister who has made the nation's travelers his "congregation." The "pulpit" was dedicated by Joe Blinco, a member of the Billy Graham Evangelistic team. Dr. Conrad M. Thompson and the Rev. O. B. Endresen, both ALC officials, were present for the dedication.

MIDWEST

● Viroqua Church, Viroqua, Wis. (Pastor Burnell A. Lund), dedicated a 28-classroom education building in June.

SOUTH-CENTRAL

● Faith Church, Austin, Tex. (Pastor W. C. Ahlrich), celebrated Christmas in July to stress the fact that the world needs the spirit of Christmas all year long, and to help people to celebrate Christmas without the usual holiday fuss.

CANADA

● A new *Directory of Lutheran Churches in Canada,* published July 1, shows a continuing steady growth in baptized and confirmed membership, Sunday school enrollment, and contributions received both for local expenses and benevolence, although there were 18 fewer Lutheran congregations in Canada at the end of 1960. Ten synodical bodies are represented in the 1,017 congregations, with the ALC having 317, the ULCA 311, and the Missouri Synod 307. The *Directory* is available from the Canadian Lutheran Council, 308 Kennedy St., Winnipeg 2, Manitoba, at $1.00.

OHIO-EASTERN

● "You Shall Be My Witnesses" was the theme of the Brotherhood of the Eastern District which met at Tyrone, Pa. in mid-July.

● Peace Church, Arnheim, Ohio (Pastor W. F. Frey), observed the first anniversary of the dedication of its parish hall on Aug. 6. On the same day the congregation also honored Pastor Frey, who has served them during his entire ministry of 47 years.

Obituaries

The Rev. A. J. Braun, 88, died at the Toledo, Ohio, Lutheran Old Folks Home. As he was preparing to worship, he suffered a heart attack in the home chapel. Born in Columbus, Ohio, Pastor Braun served congregations in Arnheim, Phillipsburg, Reading, St. Mary's, Venice, Elmore, and Graytown in Ohio; and Zelienople, Pa. He served in the ministry for 60 years.

The Rev. Oscar A. Bertram, 87, died July 16 in Detroit, Mich. He served parishes in Washington, Idaho, in Manistee, Mich., and in Toledo and Bucyrus, Ohio. Following his retirement he also served various congregations as interim pastor.

The Rev. Carl D. Schwan, D.D., 66, Renigunta, India, died in the mission hospital at Renigunta July 25. He was born in New Washington, Ohio. He entered the work of the India mission of the former ALC after his ordination in 1921 and spent his entire ministry in that work. Although his most recent service was as chaplain of the Boys' School at Renigunta, most of his ministry was spent at Piler in the "St. Paul's field," so called because St. Paul's Church, Toledo, Ohio, furnished the funds for opening that field and paid the salary of Missionary Schwan.

The Rev. S. C. Benson, 70, Blanchardville, Wis., died July 10 at Dodgeville, Wis. He served in Montana from 1917 to 1923. For th
ten years he served the Apple C
Yellowstone-Hollandale pari
Blanchardville. From 1933-6
served the Apple Grove-Holla
Trinity parish.

The Rev. Peter E. Nelson, r
died June 30 in Naicam, Sask.
in Eagle Grove, Iowa, he serve
gregations in Oconomowoc,
Spalding, Sask., Sexsmith,
Meckling, S. D., and Naicam,

Anniversaries

60th—Bethlehem, Longmont,
75th—Concordia, Superior, W
75th—Immanuel, Glenvil, Ne
75th—Butler, Butler, S. D.
100th—St. Peter, Eldorado, I
110th—East Clermont, Cler
Iowa.
125th—St. John, Windfall, C

Changes of Address

John W. Albrecht (newly ordained), Bo
Wis. (Trinity and Our Savior).

Axel M. Andersen (assoc. chaplain), f
Louis, Mo., to Salem Lutheran Homes,
Iowa.

Arnold J. Athey (newly ordained), 112
St., Gibsonburg, Ohio (First English).

Paul A. Briest (retired), from Sparta,
Gleason, Lincoln County, Wis.

Melvin A. Bucka (asst. exec. dir., Charities
Waverly, Iowa, to 4026 Salem Ave. S., Minn
16, Minn.

Ernest Collard, from 210 Sunset Ave.
Box 411, Issaquah, Wis.

Robert J. Connor (dir., St. John's Home
Saginaw, Mich., to 1262 South Ave., R
20, N.Y.

Herman W. Diers, from 715 1st Ave. N
108 1st Ave. N.W., Waverly, Iowa.

Ralph W. Doermann (newly ordained, asst.
501 S. Washington, Albert Lea, Minn. (T

John M. Donhowe (St. Olaf faculty), from
Falls, Minn., to 805 St. Olaf Ave., No
Minn.

Ervin H. Eden, from St. Francis, Kan., to E
Atalissa, Iowa (Zion).

Loren J. Espeland (newly ordained), Brya
(Our Redeemer and Garfield).

Oliver Everette, from 521 4th Ave. to 1005
St., Fairbanks, Alaska.

Carl E. Fischer, from Port Angeles, Wa
6140 N.E. Stanton St., Portland 13, Ore.

George H. Fischer (military chaplain)
Lamesa, Tex., to Army Chaplain Schoo
Slocum, N.Y.

Walter H. Hellman (asst. to dist, pres.)
3387 St. Michael Dr., to 2470 El Camin
Palo Alto, Calif.

Rudolf Huget, from Delafield, Wis., to
Jackson, Wis. (St. John).

Robert L. Isaksen (newly ordained, asst.
327 Bolton Ave., Bronx 72, N.Y. (Bethleher

Gerald D. Jacobson, from Lemmon, S.D.,
Div. of World Missions, Brazil Field, The
can Lutheran Church, 422 S. 5th St., Minn
15, Minn.

Curtis H. Johnson, from Thompson, Iowa,
son, Minn. (St. John).

David E. Jorgenson (newly ordained),
Vanderbilt, Stamford, Tex. (Christ).

Nelson Klar (newly ordained), Jourdanto
(St. John).

Marvin D. Koenig (newly ordained), P.O
26, Warrenton, Tex. (Waldeck and St. John

Edgar M. T. Larson (newly ordained, ass
tor), 500 Mathews St., Fort Collins, Colo.
can).

l A. **Lautenschlager** (newly ordained), 4011 bor View Dr., Jacksonville 8, Fla. (Sherwood est).

istian A. **Lehne** (retired), from Fort Bliss, Tex., P.O. Box 208, Fredericksburg, Tex.

vard L. **Livingston** (retired), from 907 Dewey . to Rte. 1, Bemidji, Minn.

ald D. **Martinson** (newly ordained, asst. pas- , 1215 Thomas St., Seattle, Wash. (Immanuel).

n M. **Moe Jr.** (newly ordained), Parker, S.D. ace and Bethany).

o C. **Moke**, from Stuttgart, Ark., to 113 Hob- Ave., Hot Springs, Ark.

il H. **Mueller** (retired), from 3604 N. Bender 928 E. Wanamaker Dr., Covina, Calif.

vard **Nordby** (retired), from 931 LaSalle to . 2, Barron, Wis.

l A. **Otto** (newly ordained), 311 6th Ave. W., mon, S. D. (Prince of Peace, Bethel, Bethesda, Rosebud).

nes H. **Patterson** (newly ordained), 9217 Mar- l Ave., Cleveland 4, Ohio (Peace).

R. **Pflueger** (retired), from Almira, Wash., to . Box 702, Odessa, Wash.

rcus E. **Reitz**, from Waverly, Iowa, to Rte. 1, chell, Iowa (St. John).

as H. **Rode** (asst. pastor), from Paige, Tex., 3526 Beauchamp, Houston 9, Tex. (Zion).

stav W. **Sager**, from Box 457 to Box 8, Round k, Tex.

F. **Scheie**, from 4850 Oakland Ave. to 5536 x Ave. S., Minneapolis 19, Minn.

nald W. **Schmidt** (newly ordained, asst. pas-), 915 Philip Ave., Detroit 15, Mich. (Faith).

rbert A. **Schott**, from Dubois, Ind., to New uglas, Ill. (Immanuel).

yd T. **Shaffer**, from 1441 Sunset Strip to 1441 nset Strip, N.W. 61 Ave., Fort Lauderdale, Fla.

rl T. **Sheie**, from 1078 Northgate Court to 311 iondale Ave., Uniondale, L.I., N.Y.

nn **Skeie** (newly ordained), Roslyn, S.D. (Roslyn d Fron).

W. **Solberg**, from 1621 Greenlea Dr. to 1812 Highland, Clearwater, Fla.

ing E. **Stangland**, from Page, N.D., to 12100 y. 55, Minneapolis 27, Minn. (Vision of Glory).

nford O. **Stenson**, from 282 Van Buren Ave. to r Saviour's Lutheran Church, 70 Cedar Lane, aneck, N.J.

Douglas **Swendseid** (missionary), from 126, 2 ome, Nozawa Machi, Setagaya Ku to 16, 3 ome, Shin-Ogawa Machi, Shinjuku-Ku, Tokyo, pan.

onard V. **Sylte** (newly ordained), Pierpont, S.D. ergen, Bethlehem and Skudesnes).

eodore T. **Thompson** (newly ordained), Free- n, S.D. (Unity and Salem).

rdon A. **Trelstad** (newly ordained, asst. pas-), 3205 S. Norton, Sioux Falls, S.D. (Our vior).

bert G. **Wessels** (newly ordained), Russellville, . (Trinity).

eridan W. **Widmark** (newly ordained, asst. pas-), Woodville, Ohio (Solomon).

James **Wylie** (asst. pastor), from Des Plaines, , to 200 S. Wille St., Mount Prospect, Ill. . Mark).

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OR SALE: New and used Augsburg Series Sun- y School books, ½ price. First Lutheran urch, Havre, Mont.

OR SALE: 36 used choir gowns @ $7; 90 Songs of aise @ 50c; 54 music hymnals @ $1. Box 696, hrata, Wash.

OR SALE: 3-manual Estey pipe organ in good rking order, $3,000. Zion Evangelical Lutheran urch, 1500 Broadway, Springfield, Ohio.

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Question Box

By Stanley D. Schneider

How Did Races Originate?

My question is this: We all descended from Adam and Eve, but how did so many different races originate, such as Mexican, Indian, Chinese, *etc.*? I just cannot understand how so many different types of people and colors of skin could originate from two people.

W. E., Minn.

My answer is, I don't know either. I sincerely hope that this answer is refreshing in its honesty, if not satisfying to your curiosity. I do not mean to minimize your question. It is simply beyond my area of competence.

Someone, trying to stress our differences and what we have in common, has said, "It is true that we are all cut from the same cloth, but God has an infinite variety of patterns."

While we cannot simply ignore obvious differences in people, the concern of the people of God ought to be that of the New Testament. For example, in Acts 10:34, Peter says, "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him. You know the word which he sent to Israel, preaching good news of peace by Jesus Christ (he is Lord of all) . . ." You might read all of this section in its context.

A church which lives in this conviction is the most powerful kind of witness in a divided world.

Before writing this letter I have given it much thought and prayer. I was not raised a Lutheran but I always leaned that way. I finally took instructions and joined the Lutheran Church. One of my questions before I joined was, "Do you kneel for Communion?" That I did not believe in and I would not have joined had the answer been yes. One Sunday I walked into church and to my surprise there was an altar rail. We now kneel for Communion. Paul Z. Strodach in his book *A Manual of Worship* says that a rail is out of place in the Lutheran Church, for it symbolizes separation of clergy and laity, which is contrary to Scripture truth and Lutheran doctrine. I cannot attend church with resentment in my heart, so I stay home.

J. T., Ohio

Before answering this letter I have given it much thought and prayer. In many respects this is a pastoral problem, and I hesitate to deal with a personal problem of this kind. But I suspect that it may be widespread. And so, with fear and trembling, I shall make some comments, though I may not answer completely the questions as to the rightness and wrongness of altar rails and kneeling.

To begin with, it is disturbing to note that your resentment is keeping you from worship. This is tragic. For the very way of removing resentments and ill feelings from our hearts is the way that has been given by God. That way is receiving his grace by Word and Sacrament with his people. An altar rail is not a means of God's grace, so merely removing it (or adding it for those who favor it) would not remove feelings of resentment. Only God can do that through his means of grace.

You see, this is something like the statement that people make when they say that they can't worship or receive Communion because they are not good enough. I remember a story which a Scottish professor told me. He attended a worship service where the Sacrament was being distributed. Seated before him was a young girl who was obviously disturbed. As the service reached its climax the girl began to weep, but she made no move to receive the elements. The kindly professor leaned forward and whispered, "Take it lassie, it's for sinners!" And so she did, and later confessed that this saved her very life.

Resentments can kill. I pray don't let this kill you.

Now as for kneeling and the rail. It is strange that this should come just at this time we are now having an altar installed in the church building I worship. Whether or not we going to kneel for Communion I know.

It is true that the interpret which Dr. Strodach put on the r ing of an altar rail can be made there are other reasons for h them, too.

I don't know why an altar rai put into your church building I think I know why it is being into ours. It is in order that we have more orderly procedure in administration of the sacramen will make receiving the sacrame more decorous matter than has possible heretofore, due to the struction of the chancel area o church building.

In our situation this will, I be prove helpful to the whole cong tion as it comes together for wor

One can interpret the rail fence which keeps people from altar. But how often do people mally go up to the altar? And rule, in Lutheran church build there is a gate or some sort of ing which does permit free acce the altar.

As for kneeling, there is refer in Scripture to this practice, th not in connection with Commu As you know, if we tried to im the posture of those who were a institution of the Lord's Supper would have to recline at a table.

Why do some kneel? It is a fi expression of reverence and hum The practice of the early church to receive the Sacrament in a st ing position. Kneeling became ge after the 12th century.

Sometimes practices of va kinds do bother us because of ass tions which they suggest. Altar and kneeling suggest Roman Ca lic practice to some, and there they dislike these practices inten But the practices should be evalu on their own merits or demerits.

In any case we ought to know we are doing what we are doing. above all never let anything sepa us from worship. What is to be sc by staying away? Who will un stand why this is being done? what is happening in your life?

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

dern Society . . . from page 13

in the previous 60 thousand. hat this change means can be led out in another familiar illus- on. Many a farmer discovered n he bought his first tractor that sons were better able to handle machine and to care for it than was. He could tell them about es; they could instruct him about tractor. No wonder he often felt he was losing his authority. For ority must always rest on a sure of competence. But today *h learns from its contemporaries, from its elders.*

ere is the real heart of the break- n, of the conflict and the con- cy of silence. Basically, no one is lame, in the sense that we can some individual scapegoat. We caught in a situation that we have yet learned to control.

fact, the gravest problems of accelerating social change will to be solved by today's youth out much help from their elders: problems of the control of nuclear gy, of space travel, of the eco- ics of abundance, as well as all overwhelming problems of human ions, whether personal, inter- l, or international.

o one expects perfect solutions. within the framework of human ibilities, I am an optimist, not a imist. For despite the censures of elders, despite the burdens of t expectations, of emotional anxi- today's youth are for the most competent and responsible. In sit-in demonstrations, in which e as well as Negro young people participated, they have demon- ed a self-discipline under provo- n which we older persons might difficult to emulate. In their re- on of the old cliches about race, eir own response to the challenge esponsibility, they are often re- ling us with more than we have ght to expect.

w can the older generation help? ny opinion, not by the appeal adition or the assertion of author- These will drive youth even fur- into the conspiracy of silence. ainly not by moralizing—especial- hen we ourselves are not caught he emotional entanglements of problems. First, by understanding predicament of a world neither the young people nor we have consciously made. Second, by helping them to learn how to take responsible action.

What do I mean? Almost every teacher knows that most students do not consider cheating a serious matter. Yet we persist in using the kinds of tests (especially the objective variety) that often almost invite cheating. If they are well "proctored," they challenge the more daring to match their wits against "the enemy's." Yet we could give tests which challenge creative thinking and responsibility—tests which *change the structure of the situation* to encourage a responsible outcome.

This, in brief, is the burden of my argument. It is the structure of the situation (to which rapid social change, urbanization, automation, and increased leisure have contributed) that is the source of our problems. To deal with the problem, we—or today's youth, more probably—will need to change some of the structures of work and play so that in and through them we can support our youth in establishing and enforcing responsible codes of conduct.

To be theological once again, we must keep the structures of creation from being perverted. Positively, we must see to it that both work and play serve the ends of civic righteousness, that in and through them meaning can be found and responsibility exercised.

What young people need most of all is not moralizing but understanding and support. Given these, they will not betray us.

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Family Size... By Phelva Hetland

When Nothing Happens

WHAT THIS family needs is a crisis. That would bring out the best in everyone!"

It would, too.

But meanwhile there must be something to recommend those days when nothing happens. Or are there any such days?

That all depends on whom you ask. Where there are small children the answer will likely be a frenzied "No!" because such families live in a state of crisis.

Even with older children the report is likely to be, "Never a dull moment." And one need not ask twice to learn that "busy" is the most overworked word in circulation.

On the national and international scenes there are always crises, and in the church we have them too.

But there is an increasingly large group of people being referred to as "senior citizens" who may be assumed to have a day now and then when nothing happens. And they may not mind because they can look back on days when things did happen, and on crises that have been safely passed. Sometimes the things that didn't happen are the most exciting.

In the normal give and take of a family, everyone is included, from the one who usually has the last word to the one who is usually the last to be heard. And in a family the size of the ALC there must be quite a number in those categories, as well as in between.

Since all of us are inspired and strengthened by hearing of the experience of others, and hindsight is so much clearer than foresight, it seems like a good idea at this point to ask some of the rest of the family to say something, specifically to say something about their own experience in living as Christians.

This is one phase of the fellowship of believers—that we share with one another the wonder of being a child of God and the actual incidents by which the relationship is often dramatized.

The reason for this build-up is that "Family Size" would like to ask for contributions from any one who has a "story to tell" about the wonder of God's working in the world. This is not a contest. No prizes. No promises. Nothing but a chance to witness.

Perhaps the incident that triggered this suggestion was my receiving a letter addressed to me as "Family Size Editor." Frankly, I was afraid to open it. But I was greatly relieved to find, when I got to the third paragraph, that the writer just wanted to bear witness to her own experience. This was the letter:

"Family Size:

"Loud and spectacular declarations of faith have always left me a little suspicious of the demonstrator's motives. Christianity to me is a way of life, every day and all day.

"At home we always say table grace before a meal as do you, but following that custom when eating in public has usually made me feel slightly embarrassed. There I have always tried to do it as quietly and inconspicuously as possible, reluctant to call attention to my activity.

"Quite unexpectedly I expe a change in this attitude. I was in the central position at th table during a state conventio I was acting as toastmistress luncheon. All of a sudden I no felt timid about my table This time I realized I was an e and others would look to me clue. I bowed my head and said my little prayer but wonderful feeling of confide

TESS HOGAN"

Not a particularly dramati dent, true, but one full of m for her who was strengthened t a situation, and full of mean no one knows how many oth whom she was an example, or ness.

One can easily visualize others, who, accustomed to as blessing, hindered by continuin versations around them, waiti the tinkle of glass and a forma cation, would be much hearte see the toastmistress in this u sive yet definite act point th

The word that intrigued me account was "clue." "This realized I was an example and would look to me for a clue." the way it is.

So now that Tess Hogan has the ice, perhaps someone els have something to share wi rest of us in the family. The c thing at this point might be t gest a variety of subjects on wh write, but I'd rather take a cha what the Spirit may guide pe share. And if nobody responds I'll write it myself.

Meanwhile, these days when ing happens afford one an opp ity to think about how the works quietly and continuously hearts of his people to acco his purposes.

And there's time to count our blessings, a long and varied list merited favors.

And time to offer an extra for those who do not have good, for those who are unde all sorts of crises.

Time to read a book of the through at one sitting, even.

Time to take note of the inc interest in Bible study and th that it still has power to c men's hearts.

Time to pray for "Family that God may use it someh further his kingdom by making known.

THE NEW *Is Better*

ANYONE who wonders what relation the Old Testament has to e New Testament should be intered in the Epistle to the Hebrews. is book is obviously written to peo-e—apparently Hebrew Christians—o were well acquainted with the d Testament. Perhaps they were ndering whether Christianity was any sense a denial of their Old stament faith.

The writer of Hebrews proclaims t Christianity is not a denial, but a fillment of the Old Testament and is better than Judaism. "Better" is a y word in Hebrews. It appears more en there than in any other New stament book. Christianity introces "a better hope . . . through ich we draw near to God" (7:19). e salvation it offers is more certain n that of the Old Testament.

The Perfect High Priest

The reason for this superiority is rist. He is better and greater than y of the persons or institutions of e Old Testament that may have card out missions similar to his or pre-red for his coming. If the Old Testant religion was good—which is not ied—how much better is that acmplished by Christ. The Old Testant, with its sacrifices and rituals, s only a copy; Christ is the real ng. He is better than prophets or gels in proclaiming God's will (chs. 2). He is a greater leader than ses or Joshua (chs. 3, 4). He is a ter priest than Aaron or any of the h priests who followed him (chs. 0). The discussion of Christ as the fect high priest is the central theme the book. (See 4:14).

An interesting and puzzling part of the book's argument is the reference to Melchizedek, an almost unknown Old Testament character. The author makes use of him not because of his historical importance but to show that a priesthood other than the one established in Aaron is acceptable to God.

Why was Christ a better high priest? Because he offered a better sacrifice. He didn't offer merely animals, which after all cannot forgive sins (10:4)—he offered himself. Just as Christ was the final and perfect revelation of God's will, completing the message of prophets, so his death was the final and perfect sacrifice for the sins of mankind, completing what had been done under the old covenant. "He offered for all time a single sacrifice for sins" (10:12). Therefore the sacrifices and rituals of the Old Testament were no longer needed. Christ had opened a "new and living way" into God's presence and provided a heavenly home for his followers (10:20).

Such a restatement of the elements of the Christian faith was needed because the people to whom the letter was sent were apparently having some difficulties in their faith. The writer says they are "dull of hearing" (5:11, 12) and need to be reinstructed in the elementary things.

The promise of a better life to come would be a great encouragement to people who had endured persecution (10:32, 33) (though not martyrdom —12:4). Perhaps in anticipation of future persecution he warns them of the seriousness of turning away from Christ (6:4-6). Luther had misgivings about the book of Hebrews because of such passages which say there is no forgiveness for loss of faith. Most people interpret this as a reference to the unforgivable sin—a willful and knowing rejection of Christ after having believed in him—an unrepentant unbelief. That the writer intends these warnings to keep one in faith or even bring him back is indicated by the statements of assurance that follow each warning (6:9, 10:39).

Heroes of Faith

A famous chapter in the book (11) lists "heroes of faith" from Jewish history. This follows a definition of faith as "the assurance of things hoped for, the conviction of things not seen" (11:1).

Unlike the other epistles, Hebrews does not indicate to what congregation it was written. Nor, in spite of editorial statements in some Bibles that this is Paul's letter, or that it was written by Timothy, is there any way to know who wrote it. Almost all scholars agree that it was not written by Paul.

Fortunately, the value of the Bible does not depend on our knowing who wrote it. The clear statements on the effectiveness of Christ's ministry—on earth, and continuing today (7:25)—and the insistence that we have access to God through him, and the warnings against rejecting salvation provided us at such a great cost are of value to all.

The epistle is not written in letter form. It begins as an essay, with the theme stated in the first four verses (a Son . . . made purification for sins). Closely reasoned arguments, written in what is considered the finest example of Greek writing in the New Testament, develop the theme. The argument is interrupted often by warnings or urgings to faith and Christian living—much in the style of a sermon. But it concludes with personal greetings, as a letter would.

Luther had trouble accepting the Letter of James in the Bible. Can you tell why as you read it?

OUTLINE OF HEBREWS

	1	2	3	4	5	6	7	8	9	10	11	12	13
ist's work	spokesman		leader				high priest				pioneer and perfecter of faith		
Testament parison	proph-ets	angels	Moses	Joshua	Aaron	—	Mel-chiz-edek	cove-nant	taber-nacle	sacri-fice	heroes	Mt. Sinai	scape-goat
ults of ist's work	great salvation		sabbath rest		salvation for all time		new and living way				divine ap-proval	king-dom	broth-erly love
rnings inst	drifting		hardening hearts		committing apostasy		sinning deliberately				refusing to hear		

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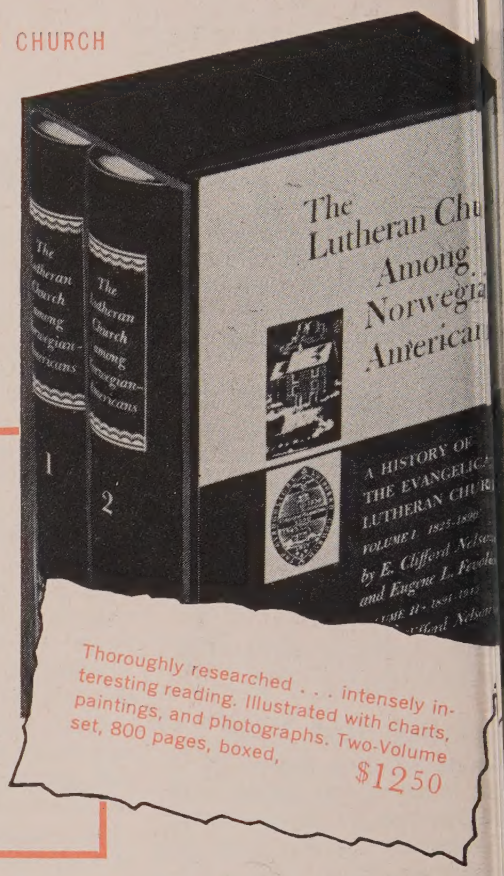

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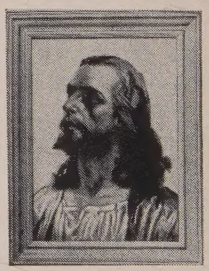

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